# THE

# JOURNAL

OF

# LITERATURE AND SCIENCE

*Published under the Auspices of the*

*Madras Literary Society*

AND

*Auxiliary of the Royal Asiatic Society.*

VOL. I.

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EDITED BY

J. C. MORRIS, F. R. S.

SECRETARY OF THE MADRAS LITERARY SOCIETY, &C.

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# INTRODUCTORY NOTICE.

IN presenting the first number of the Madras Journal of Literature and Science to the public it is considered advisable to offer a few observations, with respect to the causes that have given rise to its publication and to the general scope and object of its operations. The absence has long been felt and generally regretted of a Journal at this Presidency which might form a channel of immediate publicity to the communications of those interested in the cause of Literature and Science. The public prints of the day are obviously ill calculated for the purpose, and the opportunity presented by the publication of the transactions of the Literary Society is by far too distant and uncertain.

The consequence has been that many valuable and interesting communications, which would otherwise have contributed to the fame and credit of this Presidency, have been transferred to, and served to add to the literary laurels of the sister Presidencies, where several periodical publications of a literary and scientific character have long since been established.

At the present period when the attention of England is particularly directed towards this interesting country, and every communication tending to the developement of its resources or to add to the information we already possess in regard to its inhabitants, their manners and customs, is sought with the greatest avidity, it appears the more incumbent that each Presidency should contribute its respective share of information on these points, with the view of distinguishing the great and remarkable difference which exists in the people, their institutions, and usages, in different parts of the British territory in the East.

The great and well deserved success that has attended the Journal of the Asiatic Society of Calcutta, has pointed it out as a fit and appropriate model after which to found the Madras Periodical which is about to be established, under the aus-

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pices of the Literary Society and Auxiliary of the Royal Asiatic Society.

The work in question will not however be confined to papers drawn from the archives of the Society; nor is it intended to be restricted to elaborate essays or scientific disquisitions, but will be open to communications of a less formal nature upon every subject tending to afford useful information in regard to the people and country of India.

It is evident indeed that the work cannot prosper if dependant alone on the limited stores of the Society and that it must mainly depend for success upon the support it may receive from the community at large, who will find in it, a ready vehicle for conveying to the world the result of their discoveries, researches, and observations, in all that relates to the literature, arts, sciences, natural history &c. &c. of this country.

That much has been done in the cause, is sufficiently evidenced by the numerous valuable works relating to India that have, from time to time, been published, but still it cannot be denied that enough remains to afford an abundant and satisfactory harvest to the labourer in the Indian vineyard.

As every person of ordinary intelligence and observation must have remarked that the natives have of late years sensibly relaxed in many of their prejudices, and as our knowledge of their character and customs as well as our facilities of communicating with them have at the same time materially increased, it may likewise be added that Individuals in the present day, enjoy advantages in the prosecution of their inquiries that were not possessed by their precursors in this field of labor.

It is not considered necessary to enter into a lengthened dissertation as to the several points likely to reward the researches of the intelligent and the curious, in as much as, in the Desiderata of the Royal Asiatic Society which are republished as an Appendix to this month's number, and to which the attention of the public is particularly requested, are fully specified the several subjects on which information is still wanting.

The mine there can be no doubt still contains an abundance

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of rich and valuable material and all that is required are labourers willing and able to bring its resources to light.

To the Desiderata above mentioned is appended the form of a Meteorological Register and as it is obviously desirable that as accurate and extensive information as possible, should be obtained in regard to the climate of the different stations of this Presidency, communications in the form exhibited are particularly solicited.

It only remains to state, that with the view of rendering the Madras Journal as valuable and attractive as possible, it is intended to introduce therein, either in their original state or in a condensed form, any articles of a peculiarly interesting nature that may appear in the Journals of the Asiatic Societies of Calcutta, London, and Paris.

It is necessary however to repeat that the success of the "Madras Journal" is mainly dependant upon the exertions of the community of this Presidency. To that community an appeal is now made for encouragement and support—and it is confidently assumed that that appeal will not be made in vain. The stimulus to exertion is to be found in no light and vain cause, but in objects the most attractive that can influence the human mind to put forth its energies: the investigation of the mysteries of nature, promotion of the researches of science, advancement in the progress of literature and the knowledge of our fellow men. With such aid and encouragement thus contributed there is every reasonable expectation that the Madras Journal of Literature and Science will prosper and flourish and prove alike a credit to the intelligence and assiduity and an ornament to the literary stores of our community.

MADRAS, 25th September, 1833.

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# MADRAS JOURNAL

## OF

## LITERATURE AND SCIENCE.

*No.* 1.—*October,* 1833.

1.—*Extract from the General Memoir of the Survey of Travancore, by Lieutenant* P. E. Conner, *being a description of the Hill Tribes in that country.*

**(Read at a Meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society held on Thursday the 23d of May 1833.)**

A few wild but inoffensive mountaineers share amongst them the whole of the hilly parts. It is difficult to fix their total,* but they are not numerous. Influenced by all the prejudices of Caste, they are divided into several distinct tribes, who have little intercourse with each other. But their character is similar, or only distinguished by minute shades. It partakes of the rude wildness of their Hills, but is in no instance ferocious. Though living in clans, they have little of that union and attachment that belongs to such an association. Each Society has its little chief, most of them owe general allegiance to the Rajahs of Pundalum and Puniatta, caprice leads them to occasionally transfer their fealty, called Mopen, to the south Kuneecar, whose authority, rather domestic than despotic, is willingly submitted to. Their mode of life too, is every where the same, subsistence being chiefly derived from the spontaneous produce of the wilderness through which they roam. The spoils of the chase (of which they often rob the Chennai) yields a precarious addition, and the collection of the Hill products affords the means of obtaining the few course luxuries suitable to their taste. Wicker work (made from bamboos) in which they are very ingenious, is the only art they practice. They are not exempt from the fever common to the Hills, but are in general hardy, and

* It would appear certainly greater than that given in the Statistic Table, so scattered we shall not be surprised at any incorrectness in the enumeration.

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endure privation with stoicism, a virtue that the wretchedness of their situation too often calls into action. Of migratory habits they move about in small hordes, necessity alone leads them to the inhabited parts, where no inducement could persuade them permanently to remain. In their rambling tours they carry a staff or pike, a knife stuck in the girdle, and sometimes bows and arrows, for they have no fire arms. A basket, slung at the shoulders, contains some few necessary utensils; and followed by their dogs and women, the latter loaded with the younger children and other impediments of the family, they wander from one place to another, as caprice or convenience may dictate. Their huts are soon erected, often on rocks, or trees, a security against tigers and elephants, their fellow occupants of the woods, with whom they share or dispute possession. Conversing among themselves, they are unintelligible to those from the inhabited parts, this however only arises from the dissonant sound conveyed by their harsh and abrupt utterance. Each tribe is intimately well acquainted with the tract considered particularly its own, and on whose precincts they do not admit encroachments. They trace, as by instinct, its devious paths, and decide with almost unerring certainty on the number and variety of animals that may have lately traversed them. They are restrained or confine themselves to one wife or mistress, often their neice, a connection aimed at as securing the purity of the race; the offspring in most cases is considered as belonging to the mother. Their superstitions are said to have a favorable influence on their morality, but the women, subject to every species of hardship and drudgery, can have but little leisure or disposition to be incontinent. Their dress only differs from that of the Nairs, in covering the upper part of the person with an abundance of cloth, but it is an equivocal benefit, cleanliness being in this instance sacrificed to decorum, as they do convenience to ornament, in encumbering the ears with pendants, and loading the neck with countless strings of beads, decorations little adapted to their vagrant mode of life. They are haunted by a variety of superstitions, large tracts of forests sacred to some ideal spirit, however great the temptations their productions might offer, are scrupulously avoided by them; some regard the head with particular veneration, and will not carry any burthen on it. Women under certain circumstances, or when parturient, are objects whose approach or contact is dreaded, in the latter case they are removed to a hut (being supposed to pollute it by their presence) some distance from the village, and the event trusted to the unaided operations of nature. Those mountaineers

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are small in person, are often of a meagre appearance, but have the usual Hindu lineaments, except the

*Cowders*—Whose flattened nose, robust make, dark complexion, occasionally curly hair, and large white teeth, filed into the form of a saw, (some other classes of hill people observe a similar practice) give them an African appearance, though their features are by no means so harsh—their hardiness has given rise to the observation amongst their neighbours, that the Cowder and Caad Aumey, (wild elephant,) is much the same sort of animal. They inhabit the Kodagerry Hills, bordering the northern parts of Cochin, and engage themselves to the renters (belonging to Coimbatoor) of those forests, whose productions they alone can collect. The Cowders are infinitely better situated than the

*Vaishwans*--Occupying the Iddiara and Mulliator Hills, a miserable puny race, vitiated by use of opium; they are employed in in the Timber Department, and the profit of their labours dissipated in the purchase of this pernicious drug; they are ever in the extremes of stupid langour or inebriety.

*Moodavenmars*—Secluded amongst the Chenganad and Neereamungalum Hills, and nominally dependant on the Pagodas bearing those names, the Moodavenmars (or male Addeens) have not been corrupted by an intercourse with the plain. They rank high in point of precedency, were originally Vellaulars, tradition representing them as having accompanied some of the Madura princes to those Hills.—They are somewhat more civilized than the other Hill tribes; at least the comparative regard they shew their women would induce such a belief.

*Arreeamars*—The Arreeamars to the south called Vailamars, often male Arrisens (Lords of the Hills) hold the chief place as to caste. They occupy the hilly tracts bordering on the inhabited parts, and are less migratory than the other tribes. The Hills are shared amongst them, each Family having a certain extent as its patrimony. To the spontaneous produce of their wild domain, they add such as they can collect in the more mountainous and distant parts, a rude and lazy culture ekes out a scanty subsistence. Their houses are picturesquely scattered (sometimes in little knots, but usually distant from each other) over the Hills, are sheltered by some projecting crag, and embowered in plantain trees, which intermingled with a few areka and jack are also seen strewn along its vallies. The Hill and in some measure its inhabitants are often the property of a Pagoda or Junmeecars, they are subject to some

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slight tax, and are bound to aid the capture of elephants, for which they are remunerated. Active in clearing lands, they are employed in this way by the inhabitants of the plain, but naturally supine, necessity alone impels them to industry.

*Oorallays*—The distinguishing characteristics of the Arreeamars, are less remarkable than the Oorallays, who wander over the Thodhuwullay Hills. Their numbers are very limited, some belong to the Circar, and are under a Kyeaulchy or manager, who rarely fails to make the most of his authority over them. They were (as also some other of the hill tribes) at a remote date, the particular property of the Alwanchayree Tumbracul. Their singular aversion to the buffalo, whose approach they anxiously avoid, is supposed to mark their purity as a caste, which ranks with the Moodavenmars. They are expert in the use of the bow, and particularly attached to their dogs, who share all their toils; they pay much respect to parental authority, are timid, mild, but even less amicable than the other tribes.

*Prœdial Slaves*—Prœdial slavery* is common to a considerable portion of the Western Coast, but its extent throughout this principality is comparatively greater, and the prejudices of the people renders the degradation it entails more complete. Those subject to prœdial bondage are known under the general term of Sherramukkul (children of slavery) their name is connected with every thing revolting, shunned as if infected with the plague, the higher classes view their presence with a mixture of alarm and indignation; and even towns and markets would be considered as defiled by their approach. The Sherramukkul are attached to the Glebe, but real property in absolute market value not much above the cattle united with them in the same bondage, and greatly below them in estimation. But though a slavery deserving commiseration, it is by no means the most rigid form of that wretched state, they are treated with a capricious indifference or rigour, much of this arises from the prejudices of the Nairs, the Christians have no such excuse, but though divided in caste, they agree in oppression. Personal chastisement is not often inflicted, but they experience little sympathy. In sickness they are wholly left to nature, perhaps dismissed to poverty, and in age often abandoned.

Manumission is rarely practised, or even desired, indeed as a Polayen never possesses property of any kind, his freedom could only be productive of starvation; or a change of servitude, which occurs

* It is nearly unknown in Nunjaynaad.

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when he is presented to a temple in compliance with some superstitious vow. The Sherramukkuls are held by various tenures, and the reluctance of their masters finally to dispose of them is so great, that the most pressing necessity can alone induce them to it. They are most frequently mortgaged or held in Punnium, that is the owner receives the full value, but retains the power of recalling the purchase, tenures but little adapted to improve the situation of the slave, whose services being received as equivalent to the interest of the debt, holds out an inducement to urge his labours, and diminish his comforts: they are not sold out of the country.* A very considerable number of Prœdial slaves belong to Government, to whom they escheat as their property on the failure of heirs; they are partly employed on Circar lands, partly rented out to the Ryots. A male being rated at about eight purrahs of paddy annually, (not quite two Rupees) the female less than this amount. If however hired from a Junmee (owner) the demand would be much greater. The value of a Polayen varies from six to ten Pagodas, that of a female may reach perhaps to twelve, but (amongst some of the caste of Sherramukkul) they are very rarely subject to sale.

In earlier times the murder of a slave was scarcely considered as a crime, the deed of transfer goes to say, "you may sell or kill him or her," the latter privilege has now of course ceased. The Sherramukkuls are only employed in agriculture, they live in hovels situated on the banks of the fields, or nestle on the trees along their borders to watch the crop after the toils of the day, and are discouraged from erecting better accommodation, under the idea, that if more comfortable, they would be less disposed to move as the culture required. Their labours are repaid (if such can be called compensation) in grain. Three measures of paddy to a man, two to a woman, and one to a child, is their daily pittance, this is not regularly given being reduced to half on days when they do not work, and withheld entirely on symptoms of refractoriness. Harvest is a period of comparative plenty, but their meagre squalid appearance betrays the insufficiency of their diet, and the extreme hardships to which both sexes are equally doomed. They have no idea beyond their occupations, are never guilty of violence to their masters, are said to be obedient perhaps from the sluggish apathy of their character, which renders them unmindful of their lot. The external distinctions of the Prœdial slaves are subject to great varieties, they are sometimes remarkable for an extreme darkness of complexion,

* *Of Travancore. Ed.*

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whose jetty hue (which cannot be the effect of exposure,) approaches that of an African, but they are invariably stamped with the Hindu features, nor bear any traces of a distinct race. The bark (spatha) of the areka often furnishes their whole clothing, which at best never exceeds a bit of cloth, sufficient for the purpose of decency. The hair allowed to grow wild, forms in time an immense mass, whose impurities cannot be imagined without shrinking. They are divided into several distinct classes, marked by some peculiarities, the

*Vaituwans*—Vaituwans (literally hunters) or Konakens are ranked high, and prized for their superior fidelity and tractability. They are expert boatmen, and often employed in the manufacture of salt; their women as an article of sale are not much valued, the children of this class being the property of the father's master.

*Polayens*—The Polayens constitute much the largest number of the Prœdial servants, they are split into three classes, Vulluva, Kunnaka, Moonry Polayen, each baser than the other. Husband and wife sometime serve different persons, but more frequently the same. The females of this class are given in usufruct, scarcely ever in complete possession; the eldest male child belongs to the master of the father, the rest of the family remain with the mother while young, but being the property of her owner revert to him when of an age to be useful, and she follows in the event of her becoming a widow.

*Parriars*—The Parriars also form a very considerable number of the slaves, the cast is divided into Perroom Parriar N. of Kodungaloor, Mounay Parriar S. of that place, they are inferior to those of the other Coast, and reckoned so very vile, that their contact would entail the most alarming contamination. Their taste for carrion has doubtless caused this prejudice, which goes so far as to suppose they inhale a fetid odour. The death of a cow or bullock is with the Parriars the season of jubilee, never stopping to enquire its cause, they indulge the horror of the higher classes in the feast it affords. Unlike some of the other caste of Sherramukkuls they do not connect themselves with their kindred, but as with the Vaituwans, the children are the property of the father's master. They are ingenious in wicker work, and are capable of great labour, but in point of value and character are greatly below the Polayens. They pretend to be great necromancers, and their masters respect their powers or fear their spells;

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nor shall we regret the credulity, that puts at least one check on the caprice of their owners.

*Vaiduns and Oolandurs*—The Vaiduns and Oolandurs are the least domesticated of the Prœdial slaves, they are employed in cutting timber, making fences, guarding crops, declining or being prohibited from giving any aid in the other rural labours. The former claims a superiority but the existence and subsistence of both is indescribably miserable. They are not insensible to the vanity of ornaments, the neck being hung round with shells, but they use no cloth, a verdant fringe of leaves strung round the loins being their only covering. A dark complexion, restless glance, and exuberance of hair, gives them a wild appearance: but they are extremely gentle, and so timid, that on the lowest sound of approach, the shock headed savage flies into the woods. Though reduced to a low state of debasement, they are yet superior to the

*Naiadees*—Naiadees who in the opinion of all are at the very last step of vileness. This wretched race is only found in the northern parts of Cochin, they are banished the villages, and live on the low hills near the cultivated lands—a bush or rock being their only shelter. The Naiadees present a state of society not seen in any other parts of India; wild amidst civilized inhabitants, starving amongst cultivation, nearly naked; they wander about in search of a few roots, but depend more on charity, which the traveller is surprised at their clamorous impetuosity in soliciting, ascending the little slopes that overlook the village or road. Whatever charity they receive is placed on the ground near where they stand, but on observing their petitions are heard they retire from the spot, that they may not defile by their presence those coming to their relief.

(*To be continued.*)

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## *An Historical account of the Christians on the Malabar Coast, by the Venerable Archdeacon T. Robinson A. M. (in three parts.)*

### Part 1st.

#### THEIR EARLY HISTORY.

**(Read at a Meeting of the M. L. S. & A. R. A. S. held on the 8th August, 1833.)**

The churches of the christians of St. Thomas in the countries of Travancore and Cochin, have always formed one of the most interesting objects of enquiry to the general scholar as well as to the

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ecclesiastical student. Their venerable antiquity, their preservation for so many centuries in the midst of Paganism, the respectability of their character, and above all the strong, and independant support, which their copies of the sacred volume have given to the purity of the canon of Scripture as preserved in the Western churches, all conspire to attract and fix our attention to their past history and their present state.

In attempting to put together the materials that are scattered through different writers on these subjects, I shall observe the following order. *First*, to trace from the monuments of antiquity that remain to us, their ancient History. *Secondly*, their ecclesiastical concerns from the arrival of the Portuguese amongst them to the present time; and *Thirdly*, their general character, customs and political condition.

I must crave the indulgence of the Society if in the first branch of our enquiry (which from the perplexity and obscurity of the subject is all that the present paper can embrace) there is less of general interest, and less of absolute certainty than the following stages will supply. The authorities I have followed are *Apemanin* Biblia Orientalis, Paul in India Christiana Orientalis, La Croze Christianisme des Indes, and Geddes' History of the Church of Malabar.

The strong and universal tradition of antiquity assigns India as a part of the province of the Apostle St. Thomas.* The fact that he preached the Gospel on these shores where we are now assembled, and that this was the scene of his martyrdom is attested by ecclesiastical records of high antiquity both in the Latin, the Greek and Syrian churches. The town of *Maliapoor* is mentioned as the place of his mission and "*The Hill of Calamina*" is made illustrious by his crown of martyrdom: Jerome, Gregory, and Nicephorus mention this as the commonly received opinion of the church in their time i. e. in the 5th century. The Roman Martyrology says expressly that the Apostle suffered martyrdom in India. *Cyrus (i. e. St. Thomas) Reliquiæ primo ad urban Edessam deinde Othoman translatæ sunt.* Now the ancient Nestorians, and at this day the Catholic christians celebrate the removal of his remains annually on the 1st day of July and call it *Dohorana*. *Calamina*, where Sophronius also, as well as the Roman Martyrology places his martyrdom, is not now found either in India or in any other part of the world. The celebrated Father Paulin, (or as he is more usually called Fra Bortolomeo) conjectures that the word might

* *Assemar* Biblia Orientalis IV. p. 205, &c. and 435.

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have been corrupted from *Calmelmina, e saxo,* that he was thrust through by a spear from a rock ; and so may mean the rock in the neighbourhood of Maliapoor now called *Monte pequeno,* or the little mount. That spot is still a place of pilgrimage to Syrians, Arabs and Armenians, (both Roman catholic and protestant), and even the heathens keep a lamp burning there from veneration to his name. A tradition so constant among people so distant from each other, and so opposite in religious faith, is not lightly to be rejected; and may go far to fix the meaning of the unknown word in the two most ancient records.

We know from Eusebius that Pantænus (who flourished A. D. 180) found the gospel of St. Matthew in Malabar. Some mission therefore had taken place at a time closely bordering on the apostolic age.

In the acts of the council of Nice (in the opening of the IV century) we find Johannes, bishop of India, Maxima and Persia, enumerated among the bishops of the council ; and the testimony of *Cosmas Indicopleustes* is express. *In Taprobana insula ad interiorem Indiam, ubi Indicum pelagus extat, Ecclesia christianorum habetur, ubi clerici et fideles reperiuntur*; *an ulterius etiam ignoro. Similiter in mala ut vocant, (unde Malabar,) ubi gignitur piper. In Calliana* vero (sic nuncupant) episcopus est, in Perside ordinari solitus.*

The church of *Maliapoor,* from the death of the Apostle, languished till the year 1606, when Paul V. erected it into a see. The whole coast of Coromandel from Negapatam northward, the kingdom of Orissa, Bengal, and Pegu, were subjected to the bishop of St. Thomé. The patronage had been given by Paul III. to the king of Portugal in the year 1534.

The cleft in the rock which is now shewn as the tomb of the Apostle was opened by Joseph Pinheiro, bishop of St. Thomé A. D. 1729; and the childish fables and pretended miracles that have been industriously propagated to increase the reputation of their monastery have thrown a shade of unmerited suspicion on the venerable tradition of antiquity and the express testimony of many ancient writers.

At the close of the ninth century his shrine was devoutly visited by the ambassadors of the illustrious Alfred, who in the midst of his vast projects of discovery and trade, was too wise to reject the voice of all consentient witnesses. The chief of his embassy was the first English bishop in India.†

* Quilon.

† Vide Gibbon.

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I am aware that Mr. Tillemont, La Croze, and others maintain that it was not the Apostle, but *Thomas* the disciple of *Manes*, A. D. 277, that first preached christianity in India. But there are two strong objections to this opinion. First, the constant tradition, which, as we have seen is entirely for the Apostle; and secondly, because *Epiphanius*, in his history of *Manes* and his disciples, says that he fled not into India, but into *Judæa*, where he was taken by the king of Persia.* We are told also by Epiphanius that Manes on his arrival at *Cashar*, found their bishops, presbyters, and deacons, with a large body of orthodox christians, who banished him for his heresy. This establishment surely implies the introduction of christianity at a much earlier period, i. e. at a date much anterior to the year 277.

But to pass from this, the scene of the Apostle's ministry, to the opposite coast, the immediate object of our present enquiry. The most credible and constant tradition, among Arabs, heathens and christians, is that after his death, his disciples, being driven hence by persecution, crossed the Peninsula, to the opposite coast of Malabar, and took refuge in the hills of Travancore, where they found other christians, converts of the Apostle on his first landing on that coast before he visited Madras.

The heathen princes conferred great privileges on the christians thus assembled in their territories, and especially Serun Perumal, the *Samorin* or king of Malabar and the founder of Calicut, in the *ninth* century.† This was the prince who divided the provinces of his empire amongst his relations and favourites, and so introduced that multitude of petty principalities into which Malabar has been ever since divided. In virtue of the privileges granted them by Perumal, the christians ranked amongst the nobles of the country, and at one period took precedence of the Nairs. The most considerable of these is one which still continues, and the heathen Government recognizes the metropolitan whom they elect as their temporal as well as spiritual chief.

These privileges, together with others which the king of Cranganore afterwards granted to Mar Thomas, were written in the language of the country on plates of brass, and were preserved till the arrival of the Portuguese in India. A bishop of Angamale, called Mar Yacoob, from fear of losing them, entrusted them to the Portuguese commissioners at Cochin on their first establishment there;

* Epiphan. 1. 629.

† According to Scaliger A. D. 907, but according to Mr. Vicher A. D. 825.

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and the commissioners leaving them carelessly exposed in the public godowns, they were unfortunately lost; but the rights are still continued by prescription.

The *Mar Thomas*, or *Thomas Cana*, whom I have just mentioned was an Armenian merchant of great wealth and noble family, who came and settled in Travancore, probably about the fifth century, although Gouvea the Portuguese historian, makes him the contemporary of Perumal. He carried on an extensive traffic in the produce of the country and built two houses one in the south in the kingdom of Cranganore, the other in the north, probably at Angamale or the immediate neighbourhood. In the former of these his wife resided, and in the latter, a christian slave with whom he lived. By each of these he had children, and at hi death he left to his legitimate offspring his lands and possessions in the south, and to his natural children all his property in the north. The present christians in Travancore trace their descent from this Mar Thomas, and of course those of the south are the more noble. So proud are they of this distinction, that they do not intermarry with others or admit them to communion in their churches, nor use the ministry of their priests.

Some time after the foundation of Quilon, from which commences the common epoch of Malabar;—i e. about A. D. 822—two Syrian ecclesiastics arrived on that coast from Babylon, *Mar Shapoor* and *Mar Firoze*. They landed at Quilon, and the king, seeing the great reverence in which the christians held them, showed them great favour, and among other privileges empowered them to build churches wherever they pleased, and to baptize all that were desirous of embracing christianity. These privileges are still continued to them, and the plates of brass on which they were written in Canarese, Malayalim, Vizianagrum, and Tamul, were seen by Alexis de Menezes, the archbishop of Goa, in the year 1599.

These two ecclesiastics are enrolled by the christians of St. Thomas in the number of their saints, *Cadeeshe*: they are commemorated in their liturgy, and several churches were dedicated to their honor. Menezes, who from not finding their names in his Roman Martyrology concluded they were Nestorians, erased their names from the liturgies, and changed the titles of their churches

The christians by this long course of prosperity became so powerful that they threw off the yoke of the heathen princes, and elected a king of their own nation. The first who bore that title, "the King of theChristians of St. Thomas," was *Baliarte*. For some

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time they preserved their independence; until one of them, who according to the custom of the country had adopted the king of Diamper, died without issue, and the heathen king of Diamper succeeded peaceably to all his rights. After this, in consequence of a similar adoption, they passed under the sovereignty of the king of Cochin, to whom the greater part of them were subject on the arrival of the Portuguese in India.

Through the whole of this period, and to the present hour, they are firm in their allegiance to the see of Antioch, from which they profess to have received their ministry. Antioch, one of the four patriarchates into which the world was divided, embraced the whole of Asia, the East, and India, *κατνιχεν ἁπασαν την Ασιαν, και Ανατολην, αυτην τε την Ινδιαν.** The Catholicos † or archbishop of Persia was one of his suffragans; and India together with China was reckoned the XIII. or last diocese subject to the jurisdiction of Persia. In the opening of the 6th century the churches of Persia were entirely in the hands of the Nestorians, who had emigrated beyond the limits of the Roman empire on the triumph of their enemies; and it was probably early in that century that the christians of St. Thomas received the doctrines of the council of Ephesus with regard to the two natures of Christ. This faith they retained unshaken on the arrival of the Portuguese; nor could all the arts and persecutions of Menezes induce them to relinquish it. They were occasionally visited by Jacobite prelates; but without any change of their national creed before the 17th century. At what exact time they received the Monophysite doctrine, preached by Jacobus in the middle of the VI. century, is unknown, but it has so entirely supplanted the opposite heresy that there is not now the slightest trace of Nestorianism in their ritual or books, though they are still usually called the Nestorians of Malabar.

An opinion has sometime prevailed that these interesting churches are the descendants of emigrants from Assyria (or rather from Persia) during the persecutions of Justinian. This opinion chiefly rests on a vague assertion of Gibbon, who appears to have mistaken the original authority which he quotes of Cosmos Indicopleustes to which I have already alluded. There is no tradition among themselves of any such numerous emigration, though they look to the cradle of their religion, the see of Antioch, or Babylon with unbounded veneration. Nor is there, as far as I

* Nilus Doxopatris apud Allatina. L. l. c. 9. 166.
† A title which first rose in the reign of Justinian.

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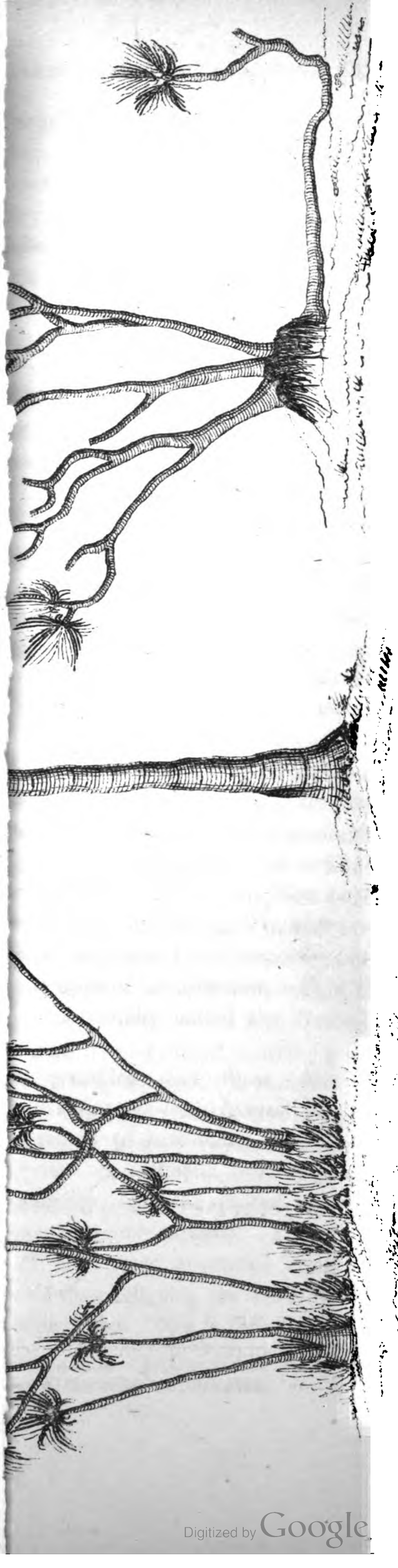

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can discover any thing in their persons, colour, or appearance, which marks a foreign origin.

I should abuse the patience of the Society if I were to add more to this brief and uninteresting sketch of their early history. The dimness of the few and scattered lights which remain to us leaves much to regret, and yet enables us to see enough to admire and reverence. A church that traces its descent without question from the III century, and with great show of reason from the very age of the Apostles, is in itself venerable. That they have preserved themselves with very slender means of intercourse with other churches pure from surrounding heathenism, may well be considered as a moral phenomenon; and that they have continued in the midst of much error, to preserve unshaken their reverence for the Divine Oracles as the only source of truth and the only final appeal in controversy, while they give its due weight to tradition as an historical evidence, is one of the most singular features in a church so situated, and gives the brightest hope of their ultimate reformation.

*(To be continued.)*

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II.—*The drawings from which the annexed prints have been taken, as well as the following account were furnished to the Madras Literary Society by Captain (now Lieut. Colonel) Bowler.*

(No. 1.)

Drawing of a cluster of very remarkable Palmyra Trees, growing in the cutchery compound at Masulipatam.

They are called by the Hindoos రామతాడు and also గొడ్డుతాడు In the former the name of the deity Ramah is prefixed merely to denote something curious, or remarkable; and not on account of their being supposed to possess any peculiar virtue. The second name implies a barren tree.

They produce a kind of nut, in shape and colour perfectly resembling the fruit of the proper Palmyra, but it is of no use from being almost entirely a hard solid substance.

The leaves are very small, and the trees very slender, in comparison with the proper Palmyra.

The height of the tallest is 50 feet.

W. S. BOWLER.

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(No. 2.)

This tree which is in a low jungle about 4 miles in a south westerly direction from Chicacole, seems to be of precisely the same species as those in the cutchery compound at Masulipatam, a

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drawing, and description of which I forwarded to the Secretary in the early part of the year 1824.

By the inhabitants of the neighbouring hamlet of Kongaram, it is called Ko-dady, a Teloogoo compound term for an useless Palmyra. It is supposed to be 100 years old. It differs in every respect from the common Palmyra. The stems are slender, and the fruit is a hard solid substance, which after being steeped in water for a few days, is well beaten, and used by the natives as brushes to white wash their houses. The leaves are very small and narrow, and the stalk is denticulated with many sharp curved thorns, from which circumstance the natives say it resembles the back bone of a shark, and on this account the people of the adjacent villages carry it in their hand when travelling through the jungles as a weapon of defence, and also during some of their festivals. The Sunasies also, whenever they can procure them, carry such stalks in their hand, and impose upon the ignorant natives by attributing to them many surprising virtues, and pretending they cut them from a curious tree which grows in a large forest at an incalculable distance.

The inhabitants of Kongaram, and the neighbouring hamlets, look upon this tree as the guardian of their jungle, and hold it in some degree of veneration conceiving it has, as I am told its Sanscrit name* Kulpavroochum, implies, the power of fulfilling the desires and wishes of mankind, at least such as from pureness of heart and morals, have faith in its supposed virtues.

The inhabitants of the neighbouring villages, go annually, at the fall of the leaf, in procession to this tree, and the ceremony terminates in the sacrifice of chickens, pigs, &c.

This tree was much injured and lost many of its heads in the violent storm of 1812.

Chicacole: W. S. BOWLER, Major
1*st February*, 1826. Supt. of Roads, N. D.

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(No. 3.)

The Palmyra tree, from which this drawing was taken, is on the bank of a tank at Neddoomole, amongst many others of the usual species. It is of the natural size, and each head produces the fruit in a perfect state. It is called చిళ్లతాడు

W. S. BOWLER.

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* A holy tree in the gardens of Indra. It is said in the Pooranas to have been found in the Ocean when Crishna churned it, and that it was given to Indra telling him that it would grant the wishes of all beings.

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(No. 4.)

This very singular Palmyra I discovered accidentally in the midst of a thick boundary fence of common Palmyra trees, belonging to the village of Dhirmaram, near the sea coast, and about 5½ miles south easterly from Chicacole

The most respectable inhabitants of the village say that this tree is about 25 years old. It is considered by them a barren tree, from not having yet produced fruit although they affirm that another tree precisely of this description in the village of Darsam about 15 miles distant, bears fruit which is eatable. The leaves are like those of the common Palmyras, and are periodically cut from the large stems, and used for covering the roofs of houses.

The natives do not perform any ceremony before this tree, although from its singular construction, and the central cluster containing at least one hundred small heads, they hold it sacred, conceiving that it must contain some holy hidden mystery.

Excepting in its many heads it differs in no respect from the common Palmyra.

The height of the tallest stem is 18 feet.

The within drawings give the appearance of the tree on each side of the fence.

CHICACOLE, W. S. BOWLER, Major
1*st February*, 1826. Supt. of Roads N. D.

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III.—*An account of the Hindoo Holy days and Festivals, by Venket Row, late Interpreter to the Officer Commanding Vellore, with considerable alterations and additions by the Editor.*

**(Read at a meeting of the M. L. S. & A. R. A. S. held on the 21st Feb. 1833.)**

It is necessary to premise that the Teloogoo year consists of a certain number of lunar months reckoned from new moon to new moon, and the Tamil year, of solar months, containing as many days and parts of days as the sun stays in each sign of the zodiac. To prevent confusion, the solar festivals and the feasts governed by the lunar Calendar have been treated of in the following pages under distinct heads.

*Feasts governed by the lunar Calendar.*

1. *Oogady Pundaga*—The first day of the increasing moon in the lunar month Chaitra is the commencement of the Teloogoo year. The Teloogoo people celebrate its return as a holiday by offering, (after having anointed themselves and bathed) the flower of

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the margosa tree (melia azadirachta) with tamarind juice and sugar to their house-hold deities and afterwards partaking of the same themselves. Alms are distributed among the poor and during the day they divert and regale themselves in the hope of being happy through the year, as they believe their happiness during the year depends on the manner in which they begin it.

2. *Stree Rama Navamy*—The ninth day of the increasing moon of the same month *Chaitra*, is the anniversary of the incarnation of Vishnoo in the form of Rama. This festival lasts nine days, and is celebrated with great pomp in the temples of Vishnoo. Each evening the God goes in procession through the streets, on different vehicles, and on the return of the procession, they expose him in a muntapam, or stone choultry of the temple, to receive the adorations and offerings of the people.

3. *Chittera Pourname*—The day of full moon in the month Chaitra is celebrated by making offerings of boiled rice, milk and jaggery in honor of Chitragoopta the Secretary of Yama who records the vices and virtues of mankind. On this occasion the Hindoos observe the religious fast or okaproddoo as it is called by the Telingas " eating but one meal."

4. *Narasimhajagenti*—The fourteenth day of the second lunar month Vaisaca, is the anniversary of Vishnoo's avatara or the descent of that deity, in the shape of a man with the head and claws of a lion with a view to the destruction of the giant Heranneacasap. The Hindoos pray to the deity and distribute among the bramins, water in which jaggery has been dissolved, together with bits of cocoanut and beetlenuts. The devout bramins fast on this day. This feast is likewise observed in the temples of Vishnoo. It lasts nine days and processions are made provided any person will be at the expense.

5. *Vyasa Pavernami*—The day of full moon in the 4th lunar month Ashadha, is kept in commemoration of Vyasa, the celebrated saint and founder of the védanta philosophy.

6. *Nagachouty*—The 4th day of the increasing moon in the fifth lunar month shrávana is dedicated to the performance of nagapooja which consists in pouring milk into a snake's hole and putting flowers and perfumes upon it. Females are generally charged with this ceremony.

7. *Garooda Punchami*—The 5th day of the same lunar month is also dedicated to the worship of the serpent of Vishnoo.

8. *Varu Lucshmi Vrúttum*—This holy day is always kept on the Friday which precedes the full moon of the same lunar month

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and is devoted to the worship of Lutchmy or the Goddess of prosperity. The Hindoos who may have once kept it, contract an obligation to celebrate it perpetually both themselves and their descendants. The women on this occasion tie a thread of yellow cotton round the right wrist.

9. *Oopacurmam*—This feast is observed by the bramins on the day when the moon is in the constellation Shravana in the month of Shravana by beginning to read the Rig-veda. The young unmarried bramins have their heads shaved and all who wear the sacerdotal thread bathe themselves in the tanks or rivers and there throw off their old strings and take new ones. This day is also dedicated to ask pardon of God, for the sins committed, during the course of the year.

10. *Crishnajayenty*—The eighth day of the decreasing moon of the lunar month Shravana, is the anniversary of Vishnoo's incarnation in the form of Crishna—and is celebrated both in the houses of the Hindoos and also in the Pagodas of Vishnoo. The Hindoos form various figures out of clay representing Crishna and his family and worship them during the night when they observe a fast. In the Pagodas, the festival is celebrated for nine days during which the image of Vishnoo, is carried in procession through the streets. This festival is particularly observed by the shepherds in commemoration of Chrishna's having been brought up amongst them. They erect porches or pandals of cocoanut leaves and of cloth at the doors of the temples, and in some of the cross-ways. In the middle of these pandals a cocoanut is hung, in which there is a piece of money. This cocoanut hangs by a string, one end of which is inside the pandal, that it may be drawn up and down at pleasure. The cast of shepherds, or at least all those who still adhere to ancient customs, walk in procession through the streets, and when they come to these porches, to entitle them to pass them they are obliged to break the cocoanut with sticks, which those within endeavour to prevent by pulling it up and down, and by throwing water in their faces. This water is mixed with turmerick powder.

11. *Venayaca Chaturthe*—On the fourth day of the increasing moon of the 6th month *Bhadrapada*, is the festival of Venayaca Chaturthe, which is celebrated in the houses of Hindoos as well as in the Pagodas of Seevah. Venayaca is the deity of wisdom, and remover of obstacles, whence in the commencement of all undertakings, the opening of all compositions, &c., he receives the reverential homage of the Hindoos. He is represented as a

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short fat man, with the head of an elephant. The Hindoos observe the demi fast and for the celebration of the festival purchase an image of *Venayaca* made of dried earth (some times painted) which they carry home to perform the ordinary ceremonies to it. The next day, or any other day this idol is carried out of the city or village and flung into a tank or well. Those who chuse to be at the expence, put the image upon a pompous chariot accompanied by dancing girls and musicians, others have it carried on a man's head. The Hindoos try their best to avoid seeing the moon that night under a belief that in the event of doing so they will be charged with some false accusation during the year, because Crishna who neglected this rule was falsely accused in his childhood of having stolen a golden gem from *Prassana*.

12. *Rishe Punchami*—The fifth day of the increasing moon of the same month is the festival in which the memory of the seven great saints is commemorated. Women of an advanced age are in general charged with the performance of the ceremony, which consists in ornamenting and worshipping seven stones intended to represent the sages. They are obliged to fast the whole day and night on the occasion.

13. *Ananta vrutum*—This festival occurs on the 14th day of the increasing moon in the same month. It is celebrated in honor of Vishnoo * under the epithet of *Ananta* or infinite. He is likewise known by the name of Anantapudmanabhaswamy. Those who keep it take but one meal and tie a red silk string on the right arm. The only vessel they use on this occasion is of copper plaistered all round with lime, and covered with a cocoanut, on which they put some mango leaves and flowers. This festival, as well as that of Varalutchmee vratum, in the month of Shravana, and of Kadaury vratum in Aswirja is not obligatory: but having once kept it, the celebration always must be continued. Even the posterity of those who have observed it are subject to this law, till they get released from their tacit vow. It is at Anantasanum alone or Tervendrum in the Cochin country on the malabar coast (where this divinity has his most celebrated temple) that a release from the vow to observe this festival can be obtained; for this effect ablutions and purifications are repeated for several days, and besides it costs a large sum of money.

*** According to the Pudma Pooranum, this festival is celebrated in honor of Vishnoo alone, but in the Hurivumsa of the Bharatum it is said to be held in honor of Vishnoo, Bramah, and Seevah, who are worshipped under the figure of a serpent, with a thousand heads. Ed:**

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14. *Mahalayaputcha*—The holy days of Mahalayaputcha which last for 15 days commence on the 1st day of the decreasing moon of the 6th lunar month Bhadrapada. It is celebrated only in the houses, in honor of deceased ancestors, while it lasts they make the Turpanum * for them, and give alms to the bramins either in money, clothes, (linen) or even in rice and vegetables &c.

15. *Navaratri* or *Dusserah*—On the first day of the increasing moon of the 7th month Aswija this grand festival commences and lasts nine days. After the Pongall, it is the most celebrated festival. Processions and public ceremonies are made in the pagodas while it lasts. The school boys properly dressed, walk through the streets, accompanied by their masters. They stop at the houses of great men, and sing verses composed in their praise, and also play *Kolatums* † with small painted sticks; where they get money to amuse themselves, and their masters also get great presents. It is at this time that the grand festival at the Terooputy pagoda is celebrated.

16. *Saraswati Poojah*—This festival which is in fact a part of the foregoing is observed on the day when the moon is in the constellation *Moola.* It is on this day that the Auyooda Pooja is performed, which means the ceremony of arms or instruments. Each person collects all the arms he has, or the instruments of his trade and exposes them unsheathed in a chamber well cleaned; and all his books and musical instruments. The officiating bramin comes to perform the ceremonies. He takes water in a small cup and first presents it to the Gods; then with mango leaves, he sprinkles all the vehicles and animals belonging to the house, and even the books and vessels, if the owner of the house has any. The eight first days of the Navaratri are consecrated to Siva and Vishnoo; but the ninth day is devoted to the honor of the three Goddesses, Parvatee, ‡ Lutchmee, ¶ and Saraswatee. § The first is represented by the emblem of arms, as the destructive Goddess; the second by the carriages, boats, and animals, as the Goddess of riches, and the third by the books and musical instruments, as Goddess of languages and the fine arts. The Auyooda Pooja is a feast so sacred, that if a Hindoo is attacked on the day of its celebration, he will not take arms to defend himself. It is related that the general of

* A religious rite, presenting water to the manes of the deceased. *Wilson*

† A kind of play with small pieces of sticks, in which dancing girls or school boys, by moving in different directions, plait into one rope separate strings held in one hand, while they keep time, by beating the sticks held in the other, against each other. *Campbell.*

‡ Wife of Seeva. ¶ Goddess of riches. § Goddess of learning.

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the soobah of the Deckan, who beseiged Gingee, chose this day for the assault, being persuaded the beseiged would not defend themselves and that he actually entered the place without meeting with the least resistance.

17. *Mahanavamy*—The 9th day of the same fortnight on the same month is set apart for devotion, bathing and reading certain muntras.

18. *Vejaya Desemi*—On the tenth day of the increasing moon in the same month is the festival of Vejaya Desemi. This day is set apart for amusement, and the arms which had been exposed the preceding evening, are locked up. In the afternoon, the Gods are carried out of the city or village in procession to hunt, accompanied by dancing girls and musicians, and fireworks are let off on the occasion if the feast be in the evening. On this evening likewise the Hindoos worship the Sumi tree, (mimosa suma), which they believe is efficacious in expiating their sins and in destroying their enemies.

19. *Naraca Chaturdusi Deepauvelly*—The 14th day of the decreasing moon in the same month is celebrated as a festival. It is kept as a day of rejoicing in commemoration of the death of a giant named Naracasoor, whom Vishnoo exterminated on account of the mischief he had done to mankind. The ceremonies performed on the occasion commence with the morning twilight when the Hindoos anoint their heads with oil and bathe. The festival is said to have been instituted by Vishnoo himself and that he declared that all who make this ablution, shall have the same merit as if they had washed themselves in the ganges. The rest of the day is passed in diversion. It is one of the greatest festivals held in Guzerat, and in the Mahratta country.

20. *Cadary Goury Vrutum*—This feast takes place at the time of the new moon of the month Asweja and is one of the three great feasts which after having been once celebrated, obliges the person to continue the celebration every year. It is commemorated in honor of the goddess Parvatee. Those who keep it observe the demi fast and tie a yellow string on their right arm.

21. *Scanda shusti*—On the first day of the increasing moon in the eighth month *Cartica* this feast commences and lasts for seven days. It is celebrated in commemoration of the defeat of Soora Pudma, a mighty giant whom the God Soobramanya (the second son of Seevah) vanquished after a combat of six days. The seventh day, the image of the deity is carried in procession and

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some places they give the representation of the battle in which this giant perished. The figures are made of dried earth and armed Indians represent his troops.

22. *Naga Chouty*--The fourth day of the increasing moon in the month of Cartica is set apart for the worship of the cobra capella snake by pouring milk into its hole.

23. *Radha Suptamy*—The seventh day of the increasing moon in the eleventh lunar month *Magha*, is dedicated to the celebration of this festival on which the Hindoos offer their Turpanams to the spirits of deceased ancestors and homage is paid to the sun by offering rice, milk and sugar boiled together to him.

24. *Mahasewaratry*—The 14th day of the decreasing moon in the same lunar month *Magha* is set apart for this festival which is held in great esteem by the followers of Seevah. They fast during the day and pass the night in reading the Pooranas.

25. *Camadahanum*—Commonly called the Holy. The fifteenth day or the full of the moon of the 12th month Phalgoona is dedicated to the celebration of this festival which is held in commemoration of Madana, the god of love having been reduced to ashes by the eye of Seevah for his having dared to disturb his devotions and render him enamoured of Parvatee. He was however restored to life again by that deity. All classes of Hindoos but especially Mahratta bramins, Mahrattas, and Rajpoots sport on this day in honor of the God of love whose picture is carried about with great state and afterwards burnt. The ceremonies observed on the occasion have been compared to the Saturnalia of the Romans, for all classes of society are confounded while it lasts.

### *Solar or Tamil Festivals.*

1. *Versharumbum or Vurshaporapoo*—The eleventh of April, the first day of the month Chitry, when the sun enters Aries is the first day of the tamil year. It is kept as a festival by sacrificing to the spirits of deceased ancestors and giving alms to the poor and to the bramins. A good work performed on this day is considered to be worth a hundred done at any other time.

2. *Dechanayana Poonyacalum*—The first day of the 4th solar month Audy or July-August when the sun enters Cancer is set apart for religious observances such as the Turpanum &c.

3. *Audy Poorum*—On the day in the month Audy when the moon is in the constellation *Poorum* the festival of Audy poorum is

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celebrated in the Pagodas of Seevah, the destroyer, in honor of the goddess Parvatee whose image they carry in procession in a chariot

4. *Audy Pundaga*—This festival takes place in the latter end of the same month. A day of recreation and entertainment on which the Hindoos feast on boiled cocoanuts.

5. *Awany Moolum*—On the day when the moon is in the constellation *Moolum* in the 5th month Awany (August-September) is the feast of Awany Moolum, which is celebrated in the temples of Seevah, in commemoration of several miracles said to have been performed by that deity.

6. *Cartica Deepum*—On the day, on which the moon is in the constellation Critica in the 8th month Cartica or November-December, is the festival of Aroonachala Deepum. It is kept with particular state at Trinomalee, where a great lamp is kept burning and whither pilgrims flock from all parts of the coast. The temple at Trinomalee is built at the foot of a sacred mountain, in honor of Seevah. Tradition runs that this deity descended in a column of fire to put an end to a dispute about precedence, which had arisen between Vishnoo and Bramah. Seevah, to perpetuate the memory of this event, changed the burning column, into a mountain, and commanded his followers to worship it; and it is on account of its pristine state, that during three days a great fire or lamp is lighted on the mountain's top. The lamp, which is in a large stone cauldron is fed with butter or ghee and camphire, which the people send from all parts: the match is composed of pieces of linen of several cubits length. The bramins take great care to collect the remains of this lamp, which they present to their benefactors, who every day mark their forehead with it. It is in imitation of this sacred lamp, that the worshippers of Seevah make in their houses a large cake of rice flour, kneaded with water. They make a hole in the middle, which they fill with butter or ghee, and light a small match; they then worship this fire, and fast the whole day; and after six o'clock at night they eat the cake.

7. *Vishnoo Deepum*—The worshippers of Vishnoo, have a grand festival on the same day, which is called Vishnoo Deepum. It differs from the other only in the object; so that the two sects celebrate their festivals together; the streets and houses are illuminated, and the Gods carried in procession. The worshippers of Vishnoo say, that it was on the day of the full moon in this month,

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that Vishnoo took the form of a bramin dwarf known by the name of Vamanavatarum and confined the powerful giant Mahabelee in the subterraneous regions, that this giant, while he governed, being very fond of illuminations, to gratify himself furnished each house with a certain measure of oil, and that in going to the subterraneous region he prayed Vishnoo that he would have the goodness to continue the custom he had established on earth. The God promised to grant his request, and at the same time permitted him to return to earth every year, on that day, that he might himself be an eye-witness how faithfully the promise he had made was kept. It is on this account that the illumination is made, and that children holding fire in their hands divert themselves in the streets with crying out Mahabeleo.

8. *Moocoote Yacadesi*—On the 11th day of the increasing moon in the 9th solar month Margaly, or December-January, a general fast is observed in honor of Vishnoo and kept all the day and night. This is the day of the great festival of the Vishnoo Pagoda at streerungum near Trichinopoly. The festival is also solemnized in every Vishnoo Pagoda.

9. *Auroodra Durasanum*—On the day of the full moon when the moon is in the constellation *Auroodra* in the same month is the festival of Margaly Teroomunjanum which is celebrated in the Pagodas of Seevah, and particularly at Chellumbrum, where this deity is worshipped under the name of *Subhaputty*.

10. *Ootta Rayana* } *Poonyacalum, or* } *Pungall* } On the 1st day of the 10th solar month Tye, or January-February when the sun enters Capricornus is the grand festival of the Pungall, which lasts three days. The ceremony consists in boiling rice with milk, in order that the parties may draw auguries from the milk boiling. As soon as the first ebullition is perceived, the women and children cry out Pungall, which means, it boils. This ceremony is performed in the house, and the place appropriated for the purpose must be first purified with cow-dung. They make a stone, on which they dress the rice, and which they first present to the Gods; and then all the people in the house must partake of it. The second day the festival is called Mauttoo Pungall, or the Pungall of cows. They paint the horns of their horned cattle, cover them with flowers and then make them run about the streets, and lastly make Pungall for them at home. In the evening the image of the God is carried in procession out of the town. The idol is

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placed on a wooden horse, whose forefeet are raised as if he was galloping and his hind feet fixed on a wooden stand, carried by several men who in their march imitate the rearing and lashing of a horse. The idol holds a lance in his hand and seems to be going a hunting. On the same day also the bramins, cast lots to know what will happen in the year following. The animals and grain, on which the lots fall, will, as they say, be very scarce; if they fall on oxen and paddy, the oxen will perish, and the paddy be dear: if they fall on horses and elephants it is a sign of war. The bramins tell the people that Sunkeruntee, one of the Demi-Gods, comes every year on earth on this day, to discover to them whether their future lot will be good or evil; which he announces by the grain he eats, and the animal he rides of which they are informed by certain astronomical calculations. The same evening the Hindoos, with their families, make presents to and visit each other, to wish a good Pungall: somewhat after the manner observed among Europeans on Christmas and new Year's days.

12. *Tye Poosem*—On the day of full moon when the moon is in the constellation Pushyme in the month *Tye* this festival is solemnized in the temple at Palany. It is very famous, and people flock to it from all parts of the country: and devotees who by particular reasons are prevented from going to that place, send presents which are called *Palany codum.* This festival is also celebrated in all the temples of Seevah, but with less pomp.

13. *Masy Makhum*—On the day of full moon or on the next day on which the moon is in the constellation Magham in the month of Masy or February-March, this feast is celebrated. It consists in performing ablutions in sacred water. The Hindoos are enjoined to fast on that day and make the Turpanum to the spirits of their deceased ancestors.

14. *Pungnyooturum*—On the day on which the moon is in the constellation *Oottaru* in the month Pungoony or March-April, this festival is celebrated in the temples of Seevah in honor of his wife, the Goddess Parvatee.

The foregoing are the principal festivals observed by the Hindoos. The eleventh day of every fortnight is moreover kept holy by the observance of a rigid fast, and on the days of the new and full moon as well as those in which an eclipse of either the sun or moon takes place, and on several other occasions, a demi fast is observed by them.

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*The Ceremonial of the Ordination of a Burmese Priest of* BUDD'HA, *with Notes, communicated by* GEORGE KNOX, *Esq., of the Hon. East-India Company's Medical Establishment, Madras.* (Transactions of the Royal Asiatic Society.)

Read 18th of June 1831.

*To Sir* GEORGE THOMAS STAUNTON, *Bart., V. P. R. A. S. &c. &c. &c.*

**London, 26th April 1831.**

SIR:

In the course of a conversation held not long ago at Canton with Professor NEUMANN, respecting the affinity between the Chinese and Burman languages, I happened to shew him a translation that I had, which he considered somewhat curious, and recommended me to present to the Royal Asiatic Society; and Doctor MORRISON offered me an introduction to the President, which, with the translation, I have now the honor to forward to you.

It is fair that I should, at the same time, submit a short criticism of the Doctor's, which I found with the manuscript on its return from him; and to mention that I transcribed it anew, leaving out some redundancies of expression, and the too frequent mention of the sacred name, which, if nothing more, appeared irreverent. Respecting what the Doctor remarks, I would say, that the work is the translation of a translation (for I know nothing of the Pali), and that as such it was delivered to me orally by a respectable native, whom I employed in the business: I profess, therefore, to be answerable only so far for its fidelity; but I have little or no doubt that the spirit at least of the original is preserved.

The Doctor also takes, I suppose, his notions of Buddhism from the Chinese people alone; but having seen both, I can affirm, that the Burmans appear to be a much more religious people than the Chinese, at least externally, if one may judge from their regular visits to their temples, and the deep veneration with which they regard the priests and every thing belonging to their objects of worship. It is, however, possible that my assistant had caught something of the turn of expression in use amongst us on matters of religion, as he had associated, a good deal with the American missionaries who visited the Burman country.

I have the honor to be, Sir,
Your most obedient servant,
G. KNOX.

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*The writing which treats of the ordination of a Priest* (1)

The offering(2) of the just king [titles](3), in whose hand are the lives (of his subjects), and at whose expense was constructed the pagoda of "Pacified Anger."(4)

(This, like many other of the Burman writings, begins with the following prayer:)

"Oh LORD, filled with glory and power unspeakable, who art "infinitely more excellent than all creatures, whose words are by "far more valuable than the words of all other beings; who art "wise far beyond the wisdom of man, and whom men nor angels(5) "cannot equal; who art not subject to misery or trouble of mind, "and to whom all secrets are laid open; who canst confer happi- "ness on all beings, and knowledge on the ignorant: therefore art "thou called the LORD. What is now said is but a little; the "whole life would not suffice to speak it all. THEE, therefore do "I worship. The laws uttered by thee, are eighty and four thou- "sand: these also do I worship; and I worship the people who "abide by these commandments.

"Therefore, on account of worshipping these three, keep me free "from the ninety-and-six diseases (6) that assail the body; from "the thirty-and-two accidents and misfortunes that happen to man, "and from the twenty-and-five unlucky circumstances that befal "him; from the sixteen sources of trouble; from the ten crimes, "and their corresponding punishments; from the eight cala- "mitous conditions, (7) and from the five enemies: (8) from all "these deliver me; and grant unto me gold, (9) silver, pre- "cious stones, sons and daughters, relations and friends, ser- "vants and slaves, guards and protectors: these grant me; and "grant me also a good reputation (or the quality of inspiring res- "pect). Fill me with all these; and after death let me reach "that place, where I may hear the law of the Creator: thus, old I "shall not become, nor sick, nor shall I die, but shall exist unto "eternity."

First, a teacher (or priest) of advanced age must be sought for; and after he is found, the *thabike*,(10) and *thanegan*,(11) and the rest of the eight things necessary must be obtained: and these are the eight things: a *thabike*, *thanegan*, folded leather,(12) a water-strainer, a fan, a razor, three needles and a broom. After having procured these things, it is necessary to go to the presence of the teacher advanced in years, and thus address him; "Oh, my Lord, admit me to the noviciate of the priesthood: I will adhere to the

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Ten Ordinances.'" To which the teacher answers, "Good, you may enter the noviciate: you must not take away life; you must not steal; you must lead a life of perfect celibacy; you must not speak that which is untrue, nor make use of abusive words or coarse uncivil language, nor jests; and you must not sow dissention among friends; any thing of inebriating quality you must not use; after the sun has gained the meridian, you must not eat; you must not listen to music, nor look on at feasts or dancing; you must not wear flowers or use perfumes; you must not sleep on a high couch or soft bed; you must not possess gold or silver, nor even touch them: that you transgress not these ten rules you must carefully watch." Thus must the teacher direct; and the novice must say, "Good, my Lord, I am willing."

Again, at the time he wishes to become a *rhahán*, he must prepare a large *thanegan*,(13) and it must be four cubits broad, and six cubits and two *mike*(14) long, made of nine pieces, and sewn together with fifty-four double seams; and after it is sewn it must be washed, and afterwards dyed with the wood(15) of the jack-tree, cut into small pieces and boiled in water; afterwards the dyed *thanegan* must be wetted with the juice of the leaves of the *dowkyat*.(16) After this a *thabike*, and the rest of the eight things necessary (like as was ordered for the noviciate, a fresh supply of these), must be procured and kept ready; and the novice must then go to the presence of an aged teacher, well acquainted with the sacred writings, and along with him he must solicit the attendance of twenty other priests, and they must then go to the *thyne*.(17)

Having reached the *thyne*, the person about to be made a priest, must make obeisance to the others, and the chief teacher then, and the three readers, say, "According to established usage, he must now be interrogated."

Questions now from the three readers (18) to the candidate:—

*Q*. Have you sought for and obtained the attendance of priests of advanced age, and who fulfil the ordinances of the law, for the purpose of ordaining you?—*A*. I have.

*Q*. Have you procured a *thabike*, *thanegan*, and the rest of the articles necessary?—*A*. They are all in readiness.

*Q*. Are there twenty priests present?—*A*. There are.

(By the readers.) Such being the case, you must now put on the two portions of the priest's garment (the one that goes round the waist and the upper robe); and the remaining *thanegan* (the one for a change of dress), must be folded and kept on the left shoulder. Afterwards the *thabike* is to be suspended from the shoulder of the

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right side, under the arm of the left; and the rest of the "eight articles" must be put within the *thabike*. The candidate then, with lifted hands and joined (in attitude of supplication), must retreating go and stand at the distance of twelve cubits, and there, with his feet joined close together, he must attentively remain, and should not turn to either side.

After this is done, the chief teacher says to the three readers: "Two of you three rise and go over to the candidate and interrogate him." This being said, two of the readers get up, and go to the place where the candidate is, and standing, one on each side of him, they (reading) say: "You must now answer truly."—*A*. I will do so.

(By them.) Every thing respecting your body, without disguise, you must declare; and according to the question answer, and from all other matters you must keep your mind clear.—*A*. Good, my Lord.

(By them.) Like as a cloth with which the feet are wiped at the door of a house, like as it is of little estimation, and like as it is applied to whatever use any one may choose, so must your mind be humble, and so must you receive the commands of your chief teacher.—*A*. Good, my Lord.

*Q*. Therefore, in your body, (19) is there any leprous disease?—*A*. There is not.

*Q*. Is there any of that disease which appears by sores in the neck?—*A*. There is not.

*Q*. Are you a person of a sickly habit?—*A*. I am not.

*Q*. Are you subject to a constant cough?—*A*. I am not.

*Q*. Have you any impediment in your speech?—*A*. I have not.

*Q*. Are you truly a human being (a mere mortal man)? (20)—*A*. I am.

*Q*. Are you perfect as to virility?—*A*. I am.

*Q*. Are you the offspring of human parents?—*A*. I am.

*Q*. Are you the follower of a chief, (21) or in the employ of any one?—*A*. I am not.

*Q*. Have you received the permission of your parents to enter the priesthood?—*A*. I have.

*Q*. Have you completed your twentieth year?—*A*. I have.

*Q*. Have you procured a *thabike*, *thanegan*, and the rest of the articles necessary?—*A*. I have.

The two readers then return to the chief teacher, and with the third of their number read as follows: "My Lords, we have

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now interrogated the candidate as was commanded us, demanding of him all that was necessary to be asked; therefore, that he may be ordained, will the chief teacher learned in the sacred writings and the other priests consent?" Then the chief teacher, for himself and the rest, says; "Good, very well." The candidate still standing as before, the chief teacher says: "Let two *rhahâns* conduct him hither." Two *rhahàns* then go and bring the candidate to the rest of the assemblage; and he having made a proper obeisance, sits down along with them.

The readers then instruct him to say to the chief teacher: "My Lord, may health, freedom from misfortune, eternal youth, and immortality be my portion. According to the law uttered by him who has no equal, according to it will I act. I will keep my body and my mind humble; and will humble myself regarding meat, drink, and resting place. I will conform to the law spoken by the divinity; therefore, from exceeding friendship, mercifully grant me permission, I beseech you, to be admitted a priest."

This he is to speak three times; after which the chief teacher and the readers shall ask him: "Oh, candidate, who art wishing to become a priest, as even now you have entreated, do you feel yourself competent to abide by what is contained in the sacred writings?"—*A.* I will abide by them.

Then the chief teacher says to the rest of the priests: "What think you, will this person abide by the law, as he has now professed?" Then the priests answer: "There are other questions to be put to him." The chief teacher then says: "Let the three readers put them." They say to him: "You profess that you will be governed by the rules of the everlasting law; let us interrogate you again." *Answer.* Ask, and I will answer truly.

They then repeat the former questions, and in addition, ask: "Are you hard of hearing?"—*A.* I am not.

*Q.* Are you an absent( or forgetful) person?—*A.* I am not.

*Q.* Are you perfect in the five bodily qualities? (22)—*A.* I am. (He is questioned altogether three times, that there may be no omission or mistake.)

The candidate then petitions the chief teacher: "Oh, my lord, who art well acquainted with the sacred writings, and who art of advanced age; now have I for the third time reverently and according to the truth replied to you, in all that you have demanded of me; therefore, oh my lord of venerable years, and ye three readers, and all ye other priests, ye are witnesses of all that has been

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asked me, and I have replied truly to the same; therefore, from compassion to me, grant me permission to be admitted a priest."

After this, the priests coming round the candidate, one of the three readers stands before him and the others at either side, and they read from this writing, their three voices forming as it were one: "Oh venerable lord, learned in the sacred writings, and all ye other priests, this candidate, who is desirous of becoming a priest, having equipped himself with *thabike*, *thanegan*, and the other things required, begs permission to be admitted to the priesthood; will you give your consent?"

Then the chief teacher says, "It is a very difficult matter to abide by the law; and it is particularly the duty of priests to strive after it, for men who live in the world cannot do so, whether they be chiefs, or persons of unbounded wealth, or merchants, or cultivators: these cannot keep to the two hundred and twenty-seven rules, but *rhahâns* must endeavour to keep, them."

After this the chief teacher and the other priests announce to him that he is admitted a priest, and admonish him, thus: "Take notice that from this day you are a priest, therefore greatly must you rejoice; and according to this joy, see that you observe the two hundred and twenty-seven rules, and that they be not transgressed by you, and you may accept what (in a religious manner) is offered to you. If you do not govern yourself by these precepts, you are not a priest, but an ordinary man, and are not worthy to receive the offerings that would be made to you; for if unworthily such are received and turned to use, it is like a person attempting to swallow a lump of red-hot-iron." The new priest answers, "Good, my Lord."

"The man who enters into priest's orders must carefully note the day, the month, the hour, the length of his shadow, (23) and the season of the year at which he becomes a priest. Four things are there which must be avoided; four, also, which should be done."

"To obtain food, he must go round and beg, (24) even till wearied in his limbs by so doing, and on food obtained in this manner must he all his life subsist. If a pupil reverently invite him, he may go and eat at that pupil's house, or he may carry thence food offered him. He may also eat the food which a pupil brings to his monastery and there reverently offers him: he may partake of the food presented to a number of priests in a body, and of that offered by lot. Thus, of whatever is offered on any day of the increase of the moon, (25) and whatever is offered on any of its decrease, that which is offered on a worship day, (26) and that which is offered on

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the day after a worship-day, of all or any of these may he eat." The new priest answers, "Good, my lord."

"A garment made from rags that any one has thrown away, and which the priest having collected has washed and sewn together, this may he wear and with such must he be clothed even till the end of his life. But if by a pupil a garment be presented to him, he may wear such, whether it be of that expensive and fine kind which is brought from a distant country, or whether it be of cotton, or of silk, or of woollen cloth, or the woven bark of a tree, or that made from the down of birds; any of these he may wear instead." *Answer.* "Good, my lord."

"After having become a priest, if he has no monastery to stay in, he must live under a tree,(27) and in that manner must he be all his life. Unless a pupil make an enclosure, and build a monastery, and offer it: in this a priest may reside, whether it have a lofty top or a square one, or one of only one story, or be a monastery, built of masonry in an arched form: in any of these it is lawful for a priest to reside." *Answer.* "Good, my lord."

"I will direct you what is to be done in case of sickness. Having collected the urine of a black bull or ox, boil it, and dissolve salt therein, and afterwards add these three fruits; (28) this while fresh, may be kept as medicine; also, any medicine which has been thrown away as useless by others, and which a priest finds, he may take for himself. The medicine also which a pupil offers, that may be used, whether it be butter, or cream, or sesamé oil, or honey, or molasses: all these may be used."—*Answer.* "Good, my lord."

"After a man has become a priest, he may not marry; but must lead a life of strict celibacy; if he do not conform to this, he is no longer a priest, nor of the children of the deity. As soon may the severed head be rejoined to the trunk, and the corpse revive, as such a one continue a priest; and even until the end of life must he so remain: thus hath the divinity appointed."—*Answer.* "Good, my lord."

"After becoming a priest, he must not take, without the owner's leave, even a morsel of grass, or the paring of a bamboo, for if he do so he is not of the children of the divinity. He must not take the value of a *matt* (a quarter *kyat* or *tical*), or over this, or under it; as soon may the whithered leaf be rejoined to the tree and thrive again, as such a person remain in the priesthood."

"The idea of taking away the life of a man must not enter into the mind of a priest; neither nust he take away that of brute ani-

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mals, nor even of a worm: he who does so is not the child of the deity. As soon might a broken stone be joined together and become whole again, as such a person continue a priest; and even till the end of his life this must be his rule: the deity hath so directed."—*Answer*, "Good, my lord."

"After becoming a priest, the thing that is untrue must not be spoken, nor any of the 'ten precepts' (29) infringed. It must not be said, 'I can fly in the air,' or 'penetrate the earth,' or 'go under the water,' or 'I shall certainly attain happiness in the next life,' 'the evils of this life cannot hurt me,' or 'I can render myself invisible.' Like as a palmyra-tree of which the top has been cut off ceases to throw forth leaves, so he that says things of this sort cannot continue a priest. Thus hath the deity ordered."—*Answer*. "Good, my lord."

"There are four similitudes, and you must keep them in remembrance."—*Answer*. "Good, my lord; so long as I wear the garment of a priest I will abide by these precepts, in hope that, by keeping them, I shall in death exchange this life for a better, and knowing also that if I do not I shall be turned into hell."

These are the rules respecting the *kattine thanegan*. From the eighth day of the increase of the moon *Tazownmown* (about November), until the fifteenth day of the same, is the proper time for those who wish to buy and offer garments to priests to do so. Cloth for two upper garments and one under garment, needles, thread, jack-tree wood, *dowkyat*: these articles are to be purchased, and taken whilst it is yet night to the neighbourhood of the monastery where dwells the priest,* learned in the sacred writings.

These things are to be put down at the steps; and in order to bring it to the knowledge of the priest that they are there, the man who offers them is to throw some pebbles against the house from some place of concealment hard by. Then the priest, being aroused, will get up, and on coming down the steps will perceive the cloth and other things; he must then three times enquire, saying, "Is there any owner for these things?" and no owner being found, he may then take and put them aside for his own use. After this, the man who has been abiding in concealment is to go up into the monastery, and petitioning the priest, say, "My lord, is there any owner for the things you took up just now?" The priest answers, "There is not." The other then says, "As that is the case, I will

* To whom it is intended to offer them.

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make up the garment for you, if you please to let me have it. The *rhahán* then gives it to him, and he takes it to his house, and calls a person who understands how to make up these garments, gives him food, superintends the work, and sees that it is properly done. When they are made up, he washes, dyes, and hangs them in the shade to dry; he then buys a *thabike*, and the rest of the eight things necessary, and solicits the attendance of several priests—if in a large town twenty, if in a small jungle-village nine. Then on the full of the moon *Tazownmown* he is to take the "eight articles" to the *thyne*, and there give food to all the priests. Before going to the *thyne*, the priest to whom these eight articles are to be offered is to instruct the man who offers them in all that is necessary to be done, and is to inquire if all is right and according to the sacred writings. At the *thyne*, the priest thus addresses the others: "My lords, I beg you to attend to what I am going to say. These things are brought here to be offered to me, so, in presence of this company, I will put on these clothes, and by so doing bind myself to observe the rules laid down in the sacred writings (for the wearing of such); I beg you therefore to take notice." Then two of the company read from this writing, and ask, "The man that offers these things, and has called all these priests together, to him and to the priest who receives them, and keeps the ordinances in such cases required, to both of these persons what advantage will arise?" Then they answer, and say: "The advantage promised in the sacred writings."(30) "Therefore let the priest put on the clothes, and let him not put them off nor change them, from the full of the moon *Tazownmown* to the full of the moon *Tabown* (four months), and let him not be ashamed of so doing, and let him eat but once a day, and let him reside in a place where there is nothing to attract the eye or ear, and let him reflect on the thirty-two elements of which his body is composed (blood, bones, flesh, &c.), then at night let him repair to a burying ground, apart from where men pass to and fro, and there let him reflect on the forty circumstances of mortal dissolution (*i. e.* he is to reflect on the difference between man in his strength and comeliness, and man deceased and resolving into his component elements); and before daylight again, let him take his *thabike* and proceed to collect food from house to house, standing before the door of each (*i. e.* take the food, if offered; if not offered, he must remain fasting); then let him go to a secluded spot and eat, reflecting on the hundred and eighteen qualities of the body (as to what agrees with and is suitable for it, and the reverse)."

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After this he puts on the garment, and makes obeisance to the other priests.

He who does this is not to eat with the rest, but to keep himself secluded.

## NOTES.

(1) This is a writing in the Pali language and character, and relates to the instalment of persons into the priesthood, their probationary course for it, and prescribed line of conduct after admission. To get at its meaning it was necessary for the original to undergo several transformations; first, from the pure Pali into a mixture of Pali and Burman, then into a pure Burman,* and from that it was taken down verbally in a sort of English, resembling Burman in its inverted structure, before being brought into its present form.

The leaves of books of this kind are mostly made from the leaves of a large species of palmyra; but these being seldom broad enough, are artfully joined in the middle length-wise, sewn together with silk and lackered over. On the lackered surface the writing is made, and the gilding laid on, the leaf is afterwards rubbed with a wet cloth; and on account of there being a mixture of yellow orpiment in the ink, the gilding does not adhere closely to the whole surface, but readily parts from the writing and lets it appear. It does not seem as if the leaves of this book† were made from two pieces joined; it is more probable that, as it was to be a royal offering, leaves of the largest size were sought for to make it up from. A tree that bears such is "one of a thousand;" and the people have a saying, that for every one of this kind that is found a man learned in the sacred writing also appears. These trees, also, are royalties.

(2) This writing was offered by SANE-PYOO-SHANE, the third of the *Alown Purra (Alompra)* dynasty, and second son of its founder. The dedication appears, both at the beginning and end of the book, in handsome gilt characters. This king ascended the throne in the year 1134 of the era of GAUDAMA, and died in 1138; the present year. A. D. 1827, is 1188, of that era: the book must therefore be at least fifty years old.

(3) The title consists of fifteen syllables, or rather Pali words. This is one of the longest that a king can have; the heir apparent

* Which was done by a learned native.

† The book in question belonged to Mr. HEWARD, of Madras, and was intended for Sir C. GREY. Great numbers having been found in the monasteries during the Burman war, it is probable that many were taken to England. Some were made of large plates of ivory.

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may have twelve or thirteen: but it does not entirely depend on the will of the party how many syllables he may have, but on the number out of the "ten virtues" that he possesses. This king, with the title of fifteen syllables, took more it is said than he deserved, and therefore his reign was but short. Some king, a long while ago, in Ceylon, took a title of twenty-one words at the time he had reigned seven years; but after this act of presumption he lived to enjoy his honours only seven days. It is not lawful to translate the title of the king. The number of words in a title forms a gradation of rank. Persons may not assume place with those who have longer titles than themselves; if they do, the party intruded on may cut (with his knife, the *sitting party* of) the intruder.

(4) This is the translation of the name of a pagoda of large size in the city of *Ava*. The occasion of its construction was as follows:—Upon ascending the throne, the king gave to his four younger brothers employment in the government, and built palaces for them near his own, at the four cardinal points. The three younger of these brothers conspired against their eldest brother and sovereign to put him to death; their excuse for which was, that he had constituted his own son heir-apparent in contravention of the dying commands of ALOMPRA, who had directed that *his* sons should succeed to the throne, according to their seniority; asserting moreover, that SANE-PYOO-SHANE was not entitled to reign, having been born whilst their father was yet a man of low estate; but that they were the lawful heirs, being the sons of the *king*. The remaining brother, MOWN-WINE (grandfather of the present king), having also been born before their father became a king, was not admitted to the conspiracy. The conspiracy failed, and their lives were of course forfeited; but the king spared them, and built the pagoda in question to commemorate the circumstance: two of them, however, were afterwards put to death, and the third banished to a distance, by MOWN-WINE. The accessions from ALOMPRA to the present king have been as follows:

| | |
|---|---|
| First. ALOMPRA, in the year of GUADAMA | 1116 |
| Second. His son, NOWN-DAWGHEE | 1123 |
| Third. SANE-PYOO-SHANE brother of the last | 1134 |
| Fourth. SANE-GOO-ZA, Son of the last | 1140 |
| Fifth. GUAMOWN, Son of the second, reigned but seven days | 1143 |
| Sixth. ALOMPRA's son, MOWN-WINE | 1143 |
| Seventh. The present king, grandson of the last | 1181 |

(5) Or rather *Nats*, imaginary beings, good and bad: the good inhabit certain stages of the sacred mountain "*Myeen-Moe*," or the "highest;" the bad live in jungles and hills on earth, and

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trouble mankind. Very good men, after death, may become *Nats.* The day of a *Nat* is equal to a hundred years of the days of man, and their lives consist of a thousand years of these days; they then vanish into nothing, as from nothing they arose.

(6) Such is the number of the diseases their writings say the body is subject to.

(7) First, the place where a woman rules; second, that where only brute animals exist; third, where a minor is king, &c. &c. Hell.

(8) Rulers, thieves, fire, water, people who hate one.

(9) The speaker prays for that which as an ordinary man he would wish for in a future state of existence. As a priest, he must not even touch gold or silver, and should not possess any secular property.

(10) *Thabike* is the name of the black earthen pot which the priests suspend in front of them when they go their rounds to collect food. It should be five spans in circumference.

(11) *Thanegan* is the name of the robe, or upper garment, which the priests wear. The people look with the greatest reverence on it, and with corresponding horror on its being applied to any common purpose, as was often shewn during the late war by their remarks when any of our troops or followers were seen in possession of one.*

Although youths of all ages appear clothed in it, they are not yet priests, nor can they be till the age of twenty-one. Up to this period they are merely probationers, and employ themselves in reading the sacred writings, attending on the elder priests, and studying the "ten rules," *viz.* First, not to take away life; second, not to take furtively the smallest thing; third, to lead a life of celibacy; fourth, not to speak untruths; fifth, not to partake of any thing of inebriating quality; sixth, not to eat after noon; seventh, not to dance; eighth, not to wear any scented or other flowers, not to use any perfume or look in a glass, and not to look on at feasts and dancing, or listen to music; ninth, not to sleep on any bedstead of more than a cubit high, nor on a soft bed, but on a mat or carpet; tenth, not to touch even gold, silver, or precious stones. If a novice offend against any of the first five of these, he cannot remain as a student, but must put off the priest's garment, and as the phrase is, "become a man again," until by penance he has amended. Offence against the other five may be forgiven, upon merely performing certain acts of penance enjoined by the superior, as sweeping the floor, drawing water, &c. &c.

* The Chinese priests sometimes use a similar sort of garment.

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(12) To sit on.

(13) Which must be made of double cloth. That worn by the novice is single.

(14) A *mike* is a measure of length, the distance between the point of the thumb and the outside of the clenched hand.

(15) Which produces a brilliant yellow.

(16) These leaves are somewhat acid, and seem used to fix the colour.

(17) "*Thyne*" is the name of a house built for worship in a secluded place. One description of *thyne* is built on ground the entire property of which has been purchased from the sovereign for that particular purpose, by some one wishing to perform a work of merit in making an offering of the same. The mere price may be great, or the sum expended may be large, from the necessity of giving large bribes to the courtiers to procure the royal permission. A *thyne* near *Shwaydown*, known to the Burman who translates this, built by one of the king's steersmen, cost perhaps ten thousand ticals.

(18) Three of the company set apart for the purpose.

(19) See Levit. c. xxi. v 17. *et seq.*

(20) This question is put, because they have an idea that in former times certain malignant beings of superior power occasionally assumed the human form, and having obtained admission to the priesthood, did afterwards grievously offend against its canons, and thereby draw down much scandal on the order.

(21) This is asked, because people of this class are said to be oppressive to the poor, forgetful of their parents, haughty, and fomenters of trouble.

(22) Use of eyes, ears, nose, arms and legs, and trunk.

(23) Taken by measuring the length of it with his footsteps.

(24) Or rather receive it when offered. A priest may not ask for food, but should stand mutely before a door for a time, and take it if given.

(25) Because each person chooses what day he likes to make his religious offering on.

(26) There are four worship days: the eighth day of the increase, the full, the eighth day of the decrease, and the disappearing of the moon.

(27) He may not construct a residence for himself.

(28) Two of these are, the *terminalia chebula* of Wildenow, and the *phyllanthus emblica* of Linnæus. The name of the other is uncertain.

(29) The "ten precepts" are as follow: first, to make religious

offerings; second, to refrain from taking away life, from stealing, lying, and committing adultery, and from the use of whatever inebriates; third, to repeat portions of the law (divine); fourth, to assist one's parents or teacher if they fall into difficulties; fifth, to rejoice on account of one's good works; sixth, to invite friends to do the same; seventh, to abide by the law; eighth, to listen to the preaching of the same; ninth, to desire to continue in the straight road (to virtue); tenth, divinity, law, the ministers of religion, and things belonging to it; one's parents, teacher, old people, and people of wealth and respectability; all these are to be honoured.

(30) In the next life, the *rhahân* in question may rise to a higher grade of being, and return to the same for ten thousand returns of life; and should he become a man, he will have every thing that is good, and be provided for as if he had a tree which produces all the necessaries of life at the wish. The man who offers the thing to the priest will have his corresponding good fortune also.

It seems strange that there is not throughout the book any mention made of a certain fancy entertained amongst the Burmans, and looked upon by some as the thing most to be desired, *viz. Nirvan*, or annihilation.

*Observation by the Rev. Dr.* MORRISON, *referred to in Mr.* KNOX's *Letter, p. 25.*

*On Note.* 1.—The translation is too much Anglicized to be satisfactory as to its fidelity. Buddhists speak not of a "Creator of the universe," or the "children of God." The translation is not only Anglicized, but also Christianized.

There is much that is very interesting in this MS.

*Canton, Nov.* 12 1830. R. M.

***Description of the Climate at Manantoddy, communicated by Captain Minchin, Commanding the Wynaud Rangers.***

| 1832. | January. | February. | March. | April. | May. | June. | July. | August. | September. | October. | November. | December. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Mean Temp: at day light. | 46 | 53 | 63 | 64 | 66 | 66 | 65½ | 65⅓ | 63 | 63½ | 63 | 58 |
| "Greatest heat. | 68 | 74 | 78½ | 79 | 78 | 72 | 68½ | 68½ | 72 | 72 | 73 | 72½ |
| "Temp: at 12. P. M. | 66 | 73½ | 76 | 76 | 76 | 71 | 67½ | 67½ | 70⅓ | 71½ | 72 | 71 |
| Extreme Indication of Ther. | 39.72 | 44.78 | 58.79 | 58.82 | 62.81 | 62.78 | 63.70 | 61.70 | 58.74 | 54.74 | 54.74 | 51.74 |
| Mean Temperature. | 60 | 65½ | 72 | 73 | 73⅓ | 69 | 67 | 67 | 68 | 69 | 69 | 67 |
| No. of days rain fell. | 0 | 0 | 0 | 7 | 5 | 26 | 31 | 31 | 10 | 12 | 3 | 0 |

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[illegible] of Mysore, the government of which has been transferred to the East India Company.

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| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| fell. | [illegible] | 0 | 0 | 0 | 7 | 5 | 26 | 31 | 31 | 10 | 12 | 34 | 0 |

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## PROCEEDINGS OF THE ROYAL ASIATIC SOCIETY.

The tenth annual meeting of this Society was held on Saturday; the President, the Right Hon. C. W. Williams Wynn, M. P. in the chair. The reports of the council and auditors were read, and gave great satisfaction to a very fully attended meeting. The report of the council lamented the continued illness of Mr. Coleboooke, which deprives the Society of his valuable personal assistance; it also noticed in appropriate terms the many distinguished ornaments of whom the Society has been deprived by death during the past year, recording particular notices of the following: viz. H. H. the Rajah of Tanjore, Dr. Adam Clarke, Colonel Baillie, Mr. J S. Lushington, Dr. Turnbull Cristie, and Mr Hyde Villiers. Among the foreign members, were mentioned M M. Remusat, St. Martin, Chézy, Jacquemont, and Rask. The donations to the Society have been more numerous since the last report than during the preceding year. They are chiefly of a literary character; the East India Company, the Royal Societies of London and Edinburgh, Royal Irish Academy, the Société Asiatique of Paris, and many other distinguished literary institutions, were recorded among the donors. Of the presents received from individuals, the council particularly noticed the edition and Latin translation of Mirkhoud's History of the Gaznevide Monarchs, dedicated to the Society by Professor Wilken, principal librarian to the King of Prussia; and the Essay on the Architecture of the Hindoos by Ram Raz,* a corresponding member of the Society. The council intimated that this interesting work, with its beautiful illustrative drawings, was under the consideration of a committee, with a view of preparing a plan for its publication. After these notices of the most important donations, the report mentioned that a new prospectus of the Society's objects and means had been prepared, and would shortly be issued; and in the next place called the attention of the meeting to the 2d part of Vol. III. of the Society's Transactions, this day laid on the table. Among the papers contained in it, is a communication from a native of India, Ramasami Mudeliar Jaqhirdar, of the island of Sivasamudram, being the first of that description which has yet been published in the Transactions; and to this fact the attention of the members was particularly directed. In conclusion, the report adverted to the peculiar claims of the Society to support, as affording a medium by which the latent energies and acquirements of the na-

* This gentleman was for many years head English master of the College of Fort St. George; he has recently been appointed one of the native judges for the province of Mysore, the government of which has been transferred to the East India Company.

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tives of India might be brought into active exertion, and do honour to themselves, while they proved beneficial to their country; and in alluding to the legislative measures at present contemplated with regard to the future administration of our Indian empire, the council trusted that they would be such as would not only tend to promote the prosperity of that important part of the British dominions, but be fully entitled to the approbation of posterity. Mr. Macklep, one of the members appointed to audit the Society's accounts for the year 1832, read the report, which stated that the total receipts for that year amounted to 1148l. 10s. 4d., and the disbursements to 987l. 2s.; balance in favour of the Society at the end of 1832, 160.l 11s 2d.; ditto at the date of the report, 230l. 14s.; the estimated receipts for 1833 are 1458l. 9s. 10d., disbursements 1165l. 5s.; expected balance in favour of the Society, 293l. 4s. 10d. The assets of the Society are calculated at 3537l. 10s. 11d. Sir Alexander Johnston then delivered the report of the proceedings of the committee of correspondence since the last anniversary, but we cannot do more than indicate the leading points of this interesting *exposè*; they were, the nature and extent of the systems of education as established among the natives of India; statistics, slavery, the modes of representative government formerly obtaining in Southern India, particularly the western coast, and the history of those places in the Southern Peninsula, and the island of Ceylon, which were in ancient times the emporia of the trade carried on between Europe, Arabia, &c. and Eastern Asia. Sir Alexander was requested to reduce his remarks to writing, that they might be printed in the Appendix to the Transactions, and thanks were unanimously voted to him for his able report. The president next addressed the meeting, recapitulating the principal subjects noticed in the various reports which had been read, and directing attention to the favourable prospects of the Society, as regarded its future progress. After this address, the thanks of the Society were unanimously voted *seriatim* to the council and officers of the Society, for their services during the past year; the resolution relative to the secretary, Mr. Graves Haughton, being couched in strong terms of regret at the loss of his valuable services in that department; Mr. H. having resigned the office from ill health. After the ballot, the scrutineers declared the following gentlemen to be elected members of the council, viz. Earl Caledon, Right Hon. H. Mackenzie, Hon. R H. Clive, Hon. M. Elphinstone, Col. Blackburne, Capt. Harkness, Mr. Hodgson, and Mr. Tucker, in the places of Earl Amherst, Lord Bexley, Sir William Ouseley, Mr. Baber, Col. Baillie, Mr. Butterworth Bayley,

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Col. Lushington, and Mr. D. Pollock. Capt. Harkness was elected secretary.

The members and their friends dined together in the evening at the Thatched House Tavern, Mr. Wynn in the chair; supported by the Rajah Ram Mohun Roy, Prince Czartoryski, Count Neimcewicz, Right Hon. H. Ellis, Sir A. Johnston, Sir H. Willock, Sir Edward Owen, Sir Ralph Rice, Chevalier Don Lopez de Cordova, &c. &c.

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*Proceedings of a meeting of the Madras Literary Society and Auxiliary of the Royal Asiatic Society held at the Society's Rooms, at the College, on Thursday evening the* 8*th August* 1833.

*Present.*

*The Right Hon. Sir* F. ADAM, K. C. B. *Patron.*

*The Honourable Sir* R. PALMER, *President in the Chair.*

*The Venerable Archdeacon* T. ROBINSON, A. M. *Vice President.*

Lieut. Col. CULLEN,
S. SAM, Esq.
Revd. Mr. SPRING,
Dr. J. STRACHAN,
Revd. Mr. HARPER,
Dr. BENZA,
Captain CHASE,
Lieut Col. NAPIER,
Captain T. MACLEAN,
A. DUNLOP, ESQ.
Lieut. Col. COOMBS,
Dr. T. H. DAVIES,
C. V. LUTCHMIAH, and
J. C. MORRIS, Esq. *Secretary.*

An able and interesting paper on the rise and early history of the Syrian Christians on the Malabar Coast by the Venerable the Archdeacon, was read to the meeting by the learned author, to whom the thanks of the Society were unanimously voted. It was further resolved that the paper in question be adopted by the Society and be set aside for publication.

It was then proposed by Lieut. Col. Coombs and seconded by Lieut. Col. Cullen.

That it is desirable with reference to several interesting memoirs and papers which have already been submitted to the Society, and to others which may hereafter be received, to adopt means for giving them earlier publicity than the necessarily distant and slow publication of the Society's transactions will admit; and, that independently of papers read before the Society and of notices of their meetings and proceedings, the publication under the auspices of the Society of a monthly or quarterly Journal, similar to the Asiatic Journal of Calcutta, would by affording a suitable vehicle for occasional essays and papers connected with subjects of oriental litera-

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ture and science be in strict furtherance of the professed objects of the Society, and likely to prove if adequately supported and encouraged, eminently and extremely useful.

The foregoing resolution having been discussed was agreed to and it was resolved to refer the same to the Committee of Papers in the Asiatic Department to arrange the details and adopt the necessary measures for carrying the plan into effect.

The following works have been presented to the Society since the last meeting and the thanks of the Society were unanimously voted to the donors.

| | |
|---|---|
| Notitia Linguæ Sinicæ,........... | Ensign Newbold. |
| A Chinese Classical work commonly called The four Books,......... | do. |
| The Anglo Chinese Kalendar for 1833 | do. |
| Report of the Malacca Mission Station and Anglo Chinese College,...... | do. |
| Frith's Questions and Answers on the duties of Artillery,............. | The Author. |
| Braddock's Memoir on Gun Powder, | The Author. |

The thanks of the Meeting were voted to the Honourable the President for his able conduct in the chair.

J. C. MORRIS,
*Secretary M. L. S. &ca.*

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# APPENDIX.

**Desiderata** *and* **Enquiries** *connected with the Presidency of* **Madras.**

## LANGUAGE AND LITERATURE·

Fac-similies of ancient inscriptions, with translations and alphabets of their characters.

Well written alphabets of all the modern languages.

It is certain that the Hindu languages of the south of India are not derived from the Sanscrit, and it is a tradition which this circumstance confirms that the Brahmans, with their religion and language, came from the north. The question regarding the time when the *Vadamozhi* or northern tongue (the Sanscrit) was introduced, is one of great interest.

A comparison of the different languages of the south and an examination of what they have borrowed from the Sanscrit, with an accurate account of the geographical limits of these languages.

Which is the most ancient character in use in the south of India?

Is there any trace of a language which may be considered the parent of those now existing in Southern India? If so, what is its name? Where was it vernacular? And how far has it entered into the formation of the other peninsular languages?

Does the Purvada Hali Canada answer in any degree this description? Some account of this language with a well written alphabet of its characters as appearing in inscriptions, it is believed may be obtained from learned Jain Brahmans. One of this sect, employed by Colonel Mackenzie, thoroughly understood it and if still living, might probably furnish the information here desired.

Copies and translations of the inscriptions at the caves of Kenera in the Island of Salsette, which are in this character, might be useful for this purpose.

Notices and catalogues raisonnèes of Libraries at Native Courts, in Pagodas, &c. accounts of their foundation, how they are maintained; if additions of books are occasionally made to them, and by what means they are obtained.

## HISTORY.

Historical accounts of the erection of religious and charitable edifices.

In the province of Tanjore there are many Jains, principally Shróffs, and two or three ancient Jain temples. There are also some Jain

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temples in the neighbourhood of Conjeveram, and in all likelihood on enquiry they will be found to exist in the Mysore and in Canara, and many other parts of the territories under the Madras Government. It is probable that by an examination of the records and traditions in these temples, some authentic information may be obtained of the overthrow of this sect and the substitution of the Brahminical influence; as the tradition of the terrible and exterminating persecution which the Jains suffered many ages past, is still kept alive amongst them.

A correct history of the race of Princes south of the Coleroon, is much wanted. The name of Trimul Naig is memorable for his magnificence, his able civil policy and splendid religious establishments. Many of the most remarkable temples in Madura and Tinnevelly were erected by him, and more than fifty substantial foundations of temples in situations most judiciously selected, attest his piety, wealth and taste.

History of the provinces of Tinnevelly and Madura and of the erection of the several pagodas and forts, and of the settlement of the various tribes of Northern Brahmans on the lands on the banks of the Tambrapournie river in the province of Tinnevelly.

An account of the Cotta Vellalers in the Tinnevelly district.

An account of the origin of the Southern Poligars and the means by which they acquired the lands held by them.

An account of the settling of the Brahmans on the irrigated lands of Tanjore and Trichinopoly.

An account of the settlement of the Vellalers in the lands of the Carnatic Payenghat; with a notice of the countries whence they emigrated.

The History of the Northern Circars, with an account of the Rashwar settlers in that province.

To ascertain whether any native histories exist of the invasion of the south eastern peninsula by the Mahomedans and Mahrattas.

At Madura some notices it is supposed are still preserved in the hands of the Brahmans, which may throw light on the ancient government and colonies believed to have migrated to the eastern and western parts of the coast.

In Malabar and Travancore, vestiges of the early colonization of Keraa, Mallialum, &c. are supposed to exist. At Cochin the Jewish establishment deserves notice, and enquiry should be made respecting the ancient records preserved among the Jews, and the ancient inscriptions on copper which they possess.

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Does the town of Cochin give origin to an era in use in the neighbouring districts?

The ancient history, state and institutions of the south of India might be illustrated by materials of various descriptions in the hands of the Natives, which are liable to be neglected and lost; but might yet be recovered, such, as MSS. in any lauguage, with translations relating to the ancient government of the Pandayen, Chola, and Chera dynasties. Such MSS. are believed to exist in the Tanjore country, at Trivalore, Cumbeconum, Seringham, Chidumbrum, and in the Tondeman's country.

Records of the following descriptions may also be found.

Genealogies of the several dynasties and considerable families.

Chronologies, Registers and Records, sometimes preserved by official persons.

Prophecies, often really conveying under that assumed disguise, historical information with more apparent freedom than could be addressed to Oriental Sovereigns.

Tales and popular stories, sometimes containing correct information of remarkable characters and events. The Mahratta Bakeers are of this description.

Historical notices of changes of government and of facts connected with local establishments, which are occasionally to be found in the ancient financial records.

In the temples and *agrarums* of the Brahmans, the *mutts* of the Jangham priests of the Lingavunt sect, and the busties and temples of the Jain, two species of records were kept; 1st, the Mahatyams or religious legends, which appear to consist of passages extracted from the Puranums and apply to the local circumstances of the establishment; 2d, the Stalla Puranums, which are carried through the earlier periods of real history to modern times, detailing the dates of the several grants of land to the pagodas, agrarums, &c. of the immunities and benefactions granted, and the benefactors' names, titles and genealogies. Considerable information may be derived from these documents, and there is reason to think that some of the most correct are still preserved by the Jains and Janghums.

## ANTIQUITIES.

As there is reason to think that a general comparison of the antiquities preserved in different provinces would be the most effectual means of throwing light on the early history of India; it is suggested that detailed descriptions of them, accompanied by drawings, be if possible, furnished.

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These antiquities may be generally classed under the following heads, viz.

1. Sepulchral monuments, mounds and tumuli.

2. Single stones on which rude figures of warriors are represented, and flat stones, with rude sculptures representing combats, objects of worship, &c. with or without inscriptions. These are in the Deckan denominated *Veeracull*, or heroic monuments.

3. *Sassanams* or inscriptions in various characters cut in stone, these generally commemorate grants of land, &c.

4. Vases, urns and lamps of clay and metal.

5 Statues, whether those so remarkable for their size and the uniformity of their sitting and standing attitudes, which belong to the Bouddhaic and Jain worship; or the more varied personifications of the Brahminical system.

6. Sculptured excavations, as those of Mahamaleipur, &c.

With respect to the sepulchral monuments, it is desirable to ascertain whether there are any ancient capitals of sovereigns in their vicinity, to whom they might have served as burying places. Some observations on the nature of the ground, and corresponding localities, will be useful in determining whether they were family tombs of dynasties; tombs of particular tribes or castes; the common sepulchres of large communities, or structures erected in commemoration of the slain in some remarkable battle.

In some instances the inner chamber of the sepulchre is composed of four stones, one of which is pierced by a circular opening. Sometimes a second enclosure of stone occurs, of which one of the stones, has a corresponding aperture.

Do any of the stones appear to have been chiselled? Are the quarries near that supplied them, and do they seem to have been constructed by the labour of numbers hastily collecting rude materials; or by workmen who had leisure to erect more laboured structures?

Are there any circles of stone, great or small, surrounding these tombs or any single stones of superior height and size, that might have been erected as particular marks or trophies?

Enquiries are recommended among the intelligent natives relative to their own ideas of these structures and of the traditions regarding them: the class of *Vyvyas*, or native Physicians, the *Jotishees*, or Astronomers, and frequently the head Ryots of villages, are the most intelligent and unbiassed sources of information.

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## COINS.

The ancient coins found in the Peninsula of India, may be divided into four classes.

1. Roman and Greek, which, when not corroded by rust, are easily distinguished by the character and the outlines of the figures.

2. Mahommedan coins of the different dynasties, Arabic, Persian, Patan, Mogul, &c. and sometimes of the Caliphs who reigned previously to the first Mahommedan invasion. They are distinguished by inscriptions in Arabic or Persian, and few of them, except the *Zodiac* coins, have figures of any living creature: they are either round or square.

3. Hindu coins of various descriptions, sometimes with only inscriptions in Sanscrit, in the Dewanagari character, but generally distinguished by emblems of religion, by figures of deities and of animals, and by heads of sovereigns, frequently very rude. The most remarkable are the *Rama Tanka*, a gold coin, convex on one side and concave on the other, on which the coronation of *Rama* is represented, and the Canoge coins, on some of which is represented a king enthroned; on others an idol, &c.

4. Ancient Persian or Parthian coins, with inscriptions in the Pahlevi character, and sometimes in Greek. These are rarely found in India, and generally represent the fire worship on one side.

Curious coins are often presented at certain Pagodas, as Triputty, Trivalore, and Paddapollam. Various Chinese coins are also occasionally found on the sea coast.

In describing coins, a distinction should be made between such as were intended for money and such as served the purpose of medals.

## COUNTRIES AND PEOPLE.

If there are any races in India with woolly hair, their history should be investigated, as they are probably not of Asiatic origin.

An account of the state of slavery in the peninsula, both domestic and agricultural

An account of the Abyssinian slaves on the western coast of the Peninsula, their numbers and the date of their transportation thither.

Are there any traces of a colony of Abyssinians in Central India, or among the Vellalers of the Carnatic?

An account of military tribes, the composition, organization, discipline and tactics of native armies; and any elucidation of military institutions, and the art of war under the different empires which have successively existed in India.

An account of the Parsees, their numbers, religion and literature.

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Some account of the secret association at Rameserum, which is said to be governed by laws much resembling those of Freemasonry.

Particulars of the education of dancers and singers, with any rules, written or oral, regarding these arts; the rights of property in female dancers; the castes into which their children are admitted, and their customs with regard to the purchase of children, especially of the weaver tribe.

An account of the Lobbies of the southern provinces of the Peninsula.

Information relative to the practice of burying alive, which exists in the provinces northwest of Madras.

An account of any races of mountaineers whose habits and customs differ from those of the inhabitants of the neighbouring plains.

Ceremonies and practices of the Pilgrims at the temples of Trivaloor and Paddapollam,in the Jageer, with specimens of articles presented as offerings at those temples.

ARCHITECTURE.

A translation or abstract of the *Silpa Sastra* and some exposition of Hindu architecture, including particulars of the building materials in use, especially the preparations of the various kinds of chunam and cement.

Details regarding the building of great architectural works, such as pagodas, forts, palaces, bridges, &c. with the dates of their erection.

The Pagodas of Triputty, Trincomalee, Chillumbrum, Canjipoorom, Seringham, and Rameserum, are particularly worthy of notice: and among the most remarkable forts are those of Ginjee, Vellore, Chandernagore, Seringapatam, Pamakonday, Trichinopoly, Dindigul, and Palamcottah, with the *Durgahs* or Hill Forts in the Baramahal, the Mysore, the province of Canara, &c. Many of these are supposed to be very ancient. The works of Ginjee may be instanced, which, with any particulars of the former governments of that place, would of itself form a subject of curious enquiry.

The Pagoda and town of *Shiva Samoodram*, near the falls of the Cavery, deserve particular description.

A drawing of the Bridge thrown over the Cavery at Seringapatam, by the Dewan Poorniah, and called the Wellesley bridge, with an account of the manner of its erection and its dimensions, would also be highly interesting.

The Hindu Province of Tanjore escaped entirely the ravages of Mahomedan fanaticism and intolerance, and all its institutions, religious and domestic, exist at this day, in their original state. An

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authentic account of the magnificent temples in the fortresses and towns of Tanjore, Combeconum, Myeveram, Trivalore, Manargoody and Andiarcoil, would be extremely valuable. The sculptures in the temple of Andiarcoil are particularly recommended to attion.

## LANDED TENURES, AGRICULTURE, &c.

Notices of the ancient and modern Hindu systems of Agriculture, and of the apportionment of the produce of the soil.

History of the division of the produce of the soil between the cultivators of irrigated lands in the several provinces of the Peninsula; when this division was first established; its cause, the original rates of division, and the increase or decrease of these rates under different sovereigns or governments.

Copies and translations of all kinds of deeds and instruments for the transfer of property, with a notice of the countries and periods to which they refer.

To ascertain with respect to grants of land in general, whether the land itself is in any case bestowed by the grant, or only the landlord's share of the produce or revenue.

Is there any reason to think that tenures were established in the South of India, previous to the conquests by the Carnatic Sovereigns in the 13th, 14th, and 15th centuries, by the Princes of the Chola and Pandian dynasties, or can any connexion be traced from these Princes to the sovereigns of the Maleialum country. The name *Sheran,* stated to be prefixed to that of *Permal,* in the copper-plate grants to the christians in the 9th century, excites the idea of some connexion between the Chola, Sheran, and Pandian kings of the south.

A statement of the proportion of Mahommedan to Hindu cultivators in the several provinces.

The extent to which irrigation is carried and the works of art erected for this purpose, would, (with sketches of Sluices of Culingalahs) form an interesting subject of investigation. For example, an historical account of the Annicut on the river Cavery and of the first conversion of the waters of the Tambrapournie river in Tinnevelly, to purposes of irrigation.

Local products of the soil, and various manures in use.

Account of the culture of the different kinds of indigo, of sugar, rice and opium.

The culture of tobacco, and when first introduced into India; and of the pepper and betel vine.

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Description of timber woods with a collection of specimens.

## ARTS AND MANUFACTURES.

An enquiry into the state of the arts in general, the reduction of ores, refining and working of metals, works in ivory, wood, pottery, silk, cotton, &c.

Descriptions of native processes for the preparation of various articles of domestic consumption. Their coloured powders; dyes; cosmetics; varnishes; gilding, real and imitative; and other ornamental works, which the Hindus so skilfully employ in the decoration of wooden idols, toys, &c.

Models, drawing and specimens of all kinds of implements, with written descriptions.

The rise and progress of navigation among the Arabs, and of the art of ship and boat building, as well in their ports, as in those of India. Models of Grabs, Donies, Masula boats, Catemarans, and Canoes, would materially illustrate this subject.

The construction of a musical band, and a description of the various musical instruments in use, with specimens.

The Hindu method of musical notation, with a history of their attainments in the science of music. Some of their most popular airs, as examples, would enhance the value of communications on this subject.

Account of the Gymnastic exercises of the Hindus and Mahommedans, their arms and warlike engines, offensive and defensive; their method of taking wild animals and game, and the instruments employed for these purposes.

## NATURAL HISTORY.

In all its departments, still offers a wide field of researches in India. Many districts have been but superficially examined as to their animal, vegetable, and mineral productions; and even the varieties of the human race have not been sufficiently considered. The Nil Giri hills in the midst of our own territories, have been but partially examined by only one naturalist; and their ornithology is still totally unexplored.

The principal rivers will probably furnish many new species of fish, and the various methods of taking them, as well along the coast and in harbours, as in rivers, would form a good subject for investigation.

The method of conducting the several pearl fisheries; their extent and annual produce; form a branch of this enquiry.

The breeds of cattle in Guntoor and Guzerat, Mysore, and Vel-

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lore, and the cause of their exceeding so remarkably in size, those of Tanjore, Malabar and Canara.

An account of the various breeds of horses, both aboriginal and Arabian.

An account of the Shen Nai, or wild dog, accompanied by drawings or a skin. Does it attack the larger beasts of prey and hunt in packs?

It has been observed in the extensive Bamboo jungle on the western side of the Peninsula, that tracts of the forest have simulraneously died, leaving bare patches of many miles in extent, and that destructive irruptions of wild elephants into cultivated districts, have on some occasions been owing to this cause: Does this phœnomenon take place in other parts of India? does it happen to other trees as well as the bamboo? and to what cause is it to be attributed?

## MISCELLANEOUS.

Account of Eastern Caravans, or overland communications between Europe and India, both in ancient and modern times.

Account of the former and present state of the Pamboo strait between the island of Rameserum and the main; with a statement of the causes which have obstructed its navigation by large vessels.

It is suggested that meteorological accounts be kept in all the Cutcheries of Collectors, with a view of deducing thence a general meteorological account of the Peninsula; and the annexed is recommended as the form under which such accounts should be registered.

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It is requested that in any communicatians forwarded to the Society, the Native names may be written in the original character as well as in English.

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**METEOROLOGICAL RDGISTER KEPT AT** **ALTITUDE ABOVE SEA.**
LAT.
LONG.

| | | | 9½ A. M. | | | | 4½ P. M. | | | | Mean. | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year. | Month. | Day. | Bar. | Ther. | Hygr. | Diff. | Bar. | Ther. | Hygr. | Diff. | Bar. | Ther. | Hygr. | Diff. | Evap. | Rain. | Wind. | REMARKS. |
| | | | | | | | | | | | | | | | | | | |

The above are the Maximum or Minimum hour of the Barometer both during the day and night.

It is of the greatest importance that the instruments used should be compared with some standard for which purpose Mr. Taylor, the Honorable Company's Astronomer has kindly offered to lend his aid to any gentleman who may wish to compare his with those made use of at Madras which have been compared with those used in Calcutta and are to be depended upon.

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